

NATIONAL Jewish Post and Opinion

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INDIANAPOLIS EDITION

FRIDAY, APRIL 16, 1965

VOLUME XX NO. 32

Sigma Delta Tau To Mark 25th Year

Six Indianapolis women, who were among the founders of Sigma Delta Tau at Indiana University...

They are Mrs. Leon Engel, Mrs. Leonard Koplou, Mrs. Herbert Larman, Mrs. Irving Linderman, Mrs. Julius Maurer, and Mrs. Sherman Weinstein.

OTHER INDIANAPOLIS alumnae who will attend are Mrs. Leonard Berman, Mrs. Robert Borns, Mrs. Leon Cohen, Mrs. Sidney Eskenazi, Mrs. Charles Fisch, Miss Charlene Greenberger, Mrs. Harry Hochman, Mrs. David Kleiman, Mrs. Ronald Leve, Mrs. Robert Levin, Mrs. Stanley Miller, Mrs. Franklin Miroff, Mrs. Harry Morgan, Mrs. Philip Pecar, Mrs. Robert Romer, Mrs. Morris Stoner, Mrs. Stanley Talsnick, and Mrs. Myron Weinstein.

Members of the Indianapolis Alumnae League who have been working with the Active Chapter in planning the reunion are Mrs. Cohen, Mrs. Larman, and Mrs. Morgan.

ALUMNAE FROM all over the country will attend the reunion, including these from Indiana:

South Bend: Mrs. Bernard Ein, Mrs. Robert Turbow, Mrs. Ed Bell, Mrs. Burt Jaffe, and Mrs. Albert Katz.

Fort Wayne: Mrs. L. Rifkin, Mrs. B. Turansky, Mrs. Kent Wenbert, Mrs. Neil Sandler, and Mrs. Leonard Weimraub.

Gary: Mrs. Jerome Korn, Mrs. Michael Kraft, and Mrs. M. Cobrin.

Marion: Mrs. Henry Fleck and Mrs. Leon Plank.

New Castle: Mrs. Robert Dann

Winchester: Mrs. H. Zaltsberg

Elkhart: Mrs. E. Glaser

Evansville: Mrs. Stanley Sarter

Bloomington: Mrs. David Dansker and Mrs. Irving Fell.

Rabbi To Head Panel on Racial 'Irritations'

A panel discussion on "Areas of irritation in Negro-White relationships" will conclude the ADL Regional Advisory Board meeting on April 24, at the Morris Inn in South Bend.

Leading the panelists will be Rabbi Karl Richter of Temple Sinai in Michigan City. Rabbi Richter is an ADL Board member, a member of the Michigan

City Human Relations Commission and a long standing champion of equality of opportunity.

PARTICIPATING IN the panel will be Leonard Opperman of South Bend. Opperman is also an ADL Board member and one of two Jewish senators to serve in the 1965 Indiana Legislature. Rounding out the panel group

is Valjean Dickinson, a Negro legislator who was active in the 1965 session in securing stronger Civil Rights legislation.

The Board meeting will also include discussions on techniques for counteracting the influence of the Radical Right; a report of a High School Teacher from Mishawaka, Indiana, on the effectiveness of ADL publications used in his Sociology course; consideration of methods to alleviate problems of social discrimination practiced by a number of Indiana country clubs; and the development of policy statements concerning the course ADL is to take in combatting challenges to long standing policy on church-state relationships.

CONFERENCE participants will be guests of the South Bend members of the ADL regional Advisory Board at a cocktail party in honor of Dr. Benjamin R. Epstein. Dr. Epstein is National Director of the ADL and will deliver the Banquet address at the conclusion of the meeting.

Thomas D. Mantel, ADL Indiana RAB Chairman will introduce Dr. Epstein at the 7:30 p.m. dinner. The dinner meeting is open to members of the South Bend Jewish Community and they are cordially invited to attend. Morris Polis and Mrs. Marvin Krueger of South Bend are in charge of arrangements.

Next 2 Weeks Crucial For JWF Campaign

The next two weeks are crucial for the Jewish Welfare Federation campaign.

The campaign leadership, headed by overall chairman Sigmond Beck, pointed out this week the time from now until the end of April will determine whether Indianapolis will again register one of the best drives in the nation — as was the case last year — or whether "our town" will play "second fiddle" to other cities.

SO FAR, the key leadership conceded, the 1965 drive has the makings of another successful venture. But at the last check, overall figures were running less than 10 per cent ahead of 1964.

"The next couple of weeks will show where we stand," said Beck. "It's going to take an all-out effort on the part of every division leader and every team captain to bring this campaign to a successful conclusion."

Beck pointed out that several divisions were lagging in getting their pledge cards processed. He urged those responsible to embark on an all-out effort this weekend and next — and during the week — to wind up the drive.

The JWF is not just the largest single fund-raising effort in the city on behalf of many major Jewish causes. It is also part of a massive national effort undertaken by some 200 Jewish federations and welfare funds in this country and in Canada.

Through combined efforts last year, Indianapolis raised about \$465,000. That was the city's share of the \$120 million raised by central Jewish community campaigns in the two countries.

EVERY JEWISH person finds in this combined campaign the cause that concerns him most — be it on the local, national or overseas level. From the local campaign, 44.4 per cent of the total is earmarked for the United Jewish Appeal.

All told, more than 60 agencies share in the allocations.

During the last quarter of a century, the annual Jewish welfare fund campaigns have raised \$2.7 billion to rescue and

save well more than one million Jews and to provide a complex of essential services at home and abroad.

The local campaign leadership said it concedes these are magnificent past accomplishments, but added Jewry's responsibilities today are just as vast as in the past — the challenges even greater.

Up to now, the campaign has gone well. The "clean-up" is the big chore remaining.

"Our people who have given are generous," said Beck. "A great many of them have increased their annual contributions substantially. They understand the needs, but there is a sharp distinction to be made between partly fulfilled promise and utter reality. . . between a half-finished job and the far greater benefits of an over-the-top campaign."

JWF PRESIDENT Ben Domont and other key community leaders joined Beck in a final appeal to those who have not yet been solicited.

"Those who have not yet given must match the generosity of those who have made their contributions," their joint statement said. "By doing so, they will also help assure that the community's ever-increasing demands for services can be met."

Plans Told Offer Trip Plans

The Indianapolis Senior Citizens' Center is offering a series of trips to all older adults in the community. These trips, conducted by a trained staff member and a registered nurse, are paced for the comfort of senior citizens. Prices are kept reasonable, and cover all expenses except meals.

The next trips coming up are: New York and the World's Fair April 30 through May 7 — \$116; and Holland, Michigan Tulip Festival, May 11 through May 14 — \$47.

Reservations are being accepted now. Limited space is available. For more information, call ME 4-2857, and ask for Mrs. Riehl.

Program Set Plans Told On Education For Israel In Mississippi Culture House

Miss Donna Brod, a member of the teenage council of the Jewish Community Center, will present a program telling about the educational problems of school children in Mississippi, at the April 27 meeting of the B'nai B'rith Menorah Chapter 924.

The meeting will be held at the home of Mrs. Sanford Schwartz, 7726 Lieber Road at 8:15 p.m. Those attending the meeting are asked to bring some kind of school supply.

Business meeting and refreshments will follow. Mrs. Joan Horwitz is in charge of hospitality."

The America-Israel Cultural Foundation has executed a contract for the purchase of a five-story house, designed by Stanford White, which will become the Israel Culture House, it was announced by Isaac Stern, the Foundations president.

In discussing plans for the house, Stern said that the Foundation intends to make it into a center in the United States for all of Israel's cultural life — its creative expression and performing arts.

The Foundation, which is this year celebrating its 25th anniversary, is the American organization that raises funds to support cultural projects in Israel and cultural exchanges with Israel, and to grant scholarships to gifted young Israelis.

The property, located at 4 East 54th Street, in New York City, is being purchased from Harry Waxman, realtor and builder. It currently houses his business office and the office of the Waxman Foundation. Daniel Friedman of Williams & Company is the broker. A substantial part of the purchase price of the house was underwritten by leaders and friends of the Foundation, including a contribution from Mr. Waxman.

In describing the present plans for the Israel Culture (Continued on Back Page)

B'nai B'rith Girls Elect Officers

Joan Winters has been elected president of B'nai Brith Girls Chapter 340 in an election held April 7 at the home of Mrs. Sheila Greenwald, chapter sponsor.

Other officers are Diane Logan, vice-president; Laura Dorfman, recording secretary; Marlene Levy, corresponding secretary; Gaylene Goren, treasurer; Carol Epstein, reporter; Helene Meshulana, sergeant-at-arms, and Laurie Stumpf and Mayi Morris, counselors.

Mrs. Lou Logan is co-adviser.

Baumann Named To Men's Club Post

At the annual conference of the Mid-West Region of the National Federation of Jewish Men's Clubs, Howard Baumann was elected vice president of the region. This represents a first in the 15-year history of the region wherein anyone outside of the Chicago area has been honored with so high an office. Baumann presently holds office as a director on the National board and of his temple as well.

Baumann is a past president of the Beth-El Zedeck Men's Club, and is presently chairman of the Temple Youth Commission.

Israel Independence Celebration Planned

Under the auspices of The Indianapolis Zionist District there will be a special Israel Independence Day celebration on May 16. A fitting program is being prepared which will be announced soon.

We urge all the Jewish organizations and the community at large to reserve this day in order to celebrate this historic event.

## Hadassah Unit Holds Spring Party

The Henrietta Szold group of Hadassah held its annual Spring Showers card party April 7 in Glendale Auditorium. A delicious luncheon was followed by an afternoon of bridge, mah jongg and other favorite games. The afternoon was to benefit Hadassah supplies which helps to stock the largest linen closet in the Hadassah family — in the Hadassah hospitals in Israel.

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## Growth in Realm of Spirit Stymied by War Atmosphere

# Mistrust Hampers Reform in Israel

By ROBERT APPLE

A leading Reform rabbinical thinker is convinced there is a far more basic reason why the Reform approach to Judaism cannot flourish in present-day Israel than the ones usually cited.

Rabbi Jacob J. Petuchowski, Professor of Rabbinics at Reform's Hebrew Union College-Jewish Institute of Religion, is clearly no stranger to the Is-

rael scene. In a recent issue of the Journal of the Central Conference of American Rabbis, he has reviewed all of the standard arguments advanced by both friends and foes of Reform Judaism as a movement in Israel.

One of the standard arguments is that if Reform, despite some pushing from the World Union for Progressive Judaism, is now barely existent in Israel, it is probably because there is little indigenous demand for it.

AND DR. PETUCHOWSKI notes, the "few small congregations" currently in existence is not for lack of rabbinical leadership. A substantial number of German and Hungarian Liberal rabbis have come to Israel as immigrants but "not a single one of them is serving as a Liberal or Reform rabbi in the State of Israel." Even allowing for the fact that non-Orthodox rabbis do not qualify for rabbinical employment in Israel, it seems reasonable to believe that if there had been a "burning desire to establish Reform congregations," Liberal Jews would be able to maintain, at least in part, their own rabbis.

Then there is the argument that those Israeli Jews who are religious will want "the genuine tradition" while "those who have freed themselves from the Tradition are not going to suddenly espouse the man-made 'holiness' of Reform Judaism."

There is the argument that Reform Judaism has an anti-Zionist and anti-Hebraist background and that the rabbis who objected to Herzl's holding the First Zionist Congress in Munich were Reform rabbis.

SOME OF THESE arguments have merit but most do not, in Dr. Petuchowski's opinion. He contends in summary that Reform Jews are in Israel by right and "not as freaks to be tolerated."

But, he argues, all the evidence that can be cited in support of that right cannot alleviate "a mistrust founded on the very nature of both Reform Judaism and the present predicament of the State of Israel." And this is the crux of the issue, he believes.

The nature of Reform Judaism is that it has remained constant in one aspect, that of conceiving of the Jewish people "as a means to an end, rather than an end in itself." This is what the much-debated "Mission to Israel" is all about. Israel — the people not the state — was chosen to serve God and humanity. The reason for the existence of the Jews as a people was to be the "Servant of the Lord." "Not what is 'good for the Jews' but what is just and what is right — that was to be the determining factor."

THE STATE OF ISRAEL, on the other hand, "puts the Jew first. There are reasons for it and there are obvious excuses for it," Dr. Petuchowski notes, "but the fact must be faced. If a Reform synagogue in Israel were to preach that what is 'good for the Jews,' what promotes the strength and security of the State of Israel is ipso facto morally good, holy and divine," then there might well be a mass conversion to Reform Judaism in Israel.

But as long as Reform Judaism maintains its Prophetic heritage, as long as it dares to proclaim that even Israel is under the judgment of God, so long will the average Israeli react to Reform Judaism with mistrust, he contends. This mistrust, he adds, goes all the way back to the beginnings of Zionism literature and the Hebraist polemics against the "Mission of Israel."

In fact, Dr. Petuchowski argues, "all the other criticisms of and attacks against Reform Judaism are merely the surface manifestations of this basic mistrust. It is the mistrust of the cosmopolitan by the nationalist, the particularist's fear of the universalist."

THE TASK OF REFORM in Israel is to allay this mistrust without becoming untrue to itself. Dr. Petuchowski doubts that "this task can be accomplished within the life-span of our generation." The fact is that "life in Israel is a besieged fortress," requiring a state of constant military preparedness which in turn nurtures "an exaggerated patriotism. This is no time for the mood of prophetic Judaism."

Perhaps, Dr. Petuchowski suggests, modern Israel needs

a period of adjustment and adaptation, and presumably an end to its fortress predicament as well, before it will be ready for significant growth in the realm of the spirit. In the meantime, "witness must be borne and testimony given. Herein lies the purpose of the few existing Reform congregations in Israel and herein lies the function of the Hebrew Union College Biblical and Archaeological School in Jerusalem and, particularly, of its College Synagogue."

WHEN THE PROPER time comes, "a model service, adapted to local needs, will be there, waiting for the Israelis at the College Synagogue — waiting to be imitated in other parts of the country."

"If at the moment, Reform Judaism is regarded as a curiosity, and many of the curious come to watch and to listen, even the curious may one day turn into the committed," Dr. Petuchowski suggests. "When that day will come, we do not know. That it will come is the firm conviction which alone gives meaning to our activities there."

## Miss Gold Attends Honors Luncheon

Miss Jane A. Gold, daughter of Mr. and Mrs. Sidney Gold 8407 N. Park Ave. is among 450 women students whose high scholastic standing made them eligible to attend the recent honors luncheon sponsored by Associated Women Students organization and Sigma Epsilon Sigma — National honorary for Freshman Women at the University of Wisconsin.

## USY Plans Show For Stunt Night

USY will be among many clubs performing at the annual stunt night scheduled this year at 7:30 P.M. May 2 at Beth-El Zedeck Temple, 70th Spring Mill Road.

Proceeds from the annual event will go the Jewish Welfare Federation.

Admission is the following at the door: Adults, \$1.25, Children, \$.75. Tickets bought in advance are a quarter less.

## Crash Memorial

A monument to the memory of the late Jacob Crash will be unveiled at 2 p.m. April 25 at Beth-El Zedeck Cemetery.

Rabbi Sidney Steiman and Cantor Robert Zalkin will officiate.

All relatives and friends are urged to attend.

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# Intolerance of Jew for Jew Blasphemy

By Rabbi M. N. Eisendrath,  
President of the  
Union of American Hebrew  
Congregations (Reform)

At this season of the year, thoughtful Jews the world over take renewed note of the significance of the Passover festival.

Passover summons us to extend an open mind and warmly responsive and receptive heart to all other peoples, no matter how bound they might still be within their own rigid and restrictive doctrines or dogmas. We require, in Jewish life today, that kind of ecumenical spirit which is sweeping over the whole of Christendom.

FIRST OF ALL, instead of being suspicious and grudging in our response to any overtures that are being made for new insights into that which all peoples and faiths have in common, we ought to be overwhelmingly enthusiastic that a new day appears to be dawning even in erstwhile most darkened corners.

The "dog-in-the-manger" attitude adopted in some segments of Jewry concerning the steps — tentative though they may yet be — toward the significant alteration of the long-held viewpoint of the church concerning the alleged role of the Jew in the crucifixion of Jesus is a woeful illustration of the failure of many of our brother Jews to recognize the altogether altered world into which we are presently entering.

IT WOULD BE lacking in dignity to fall on our knees in sycophantic gratitude for the long overdue official exculpation for a crime we never committed and in the name of which far too many oceans of blood have been shed ever to be expiated by any ecclesiastical promulgation. Nevertheless, when a vast historic assemblage confesses error and calls for correction of at least the contemporary and future consequences of its gross distortion of history, we need not be so arrogant in our innocence.

More than physical emancipation from whatever disagreeable degradations anti-Semitism may still impose upon us, we desperately require a liberation of our own minds and hearts from the past canons of Jewish thought relative to the world outside. We need to be emancipated from our conviction that beneath the skin of every decent Christian is the blood of a Torquemada, the black heart of a Hitler. We need to react to the overture of others, of a Pope John, for example, with at least an equally warm-hearted overture of our own.

SO LIKEWISE should many of our coreligionists pause at the Passover season to recognize how much of intolerance and prejudice remain within our own fold. The vehement and vicious onslaughts on the part of entrenched Orthodoxy in Israel against the as yet fragile shoots of a Progressive movement there is hardly worthy of those who celebrate the Passover feast with its summons for the freedom not merely of our bodies, but of our conscience and spirit.

The diatribes and opposition, again on the part of official Orthodoxy, in the United States to those movements — whether Reform or Conservative — that are rescuing countless otherwise wayward Jews for our people and our faith, should yield to the summons of the Passover message demanding of each one of us to free the spirit and the mind of every vestige of bigotry against our own. The disgraceful tyranny of those who would seek the "gleichschaltung," the homogenization of all Jewry under a single totalitarian religious authoritarianism, while at the same time demanding our rights as Jews to differ from the majority; such rabid and immature insistence upon playing our way or hounding those who disagree with Jewish life or leadership; such Jewish anti-Semitism, such Pharaoh-like enslavement makes a mockery and is indeed a blasphemy of the essence of the Passover.

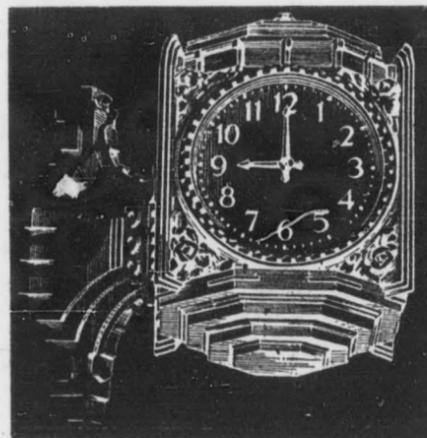
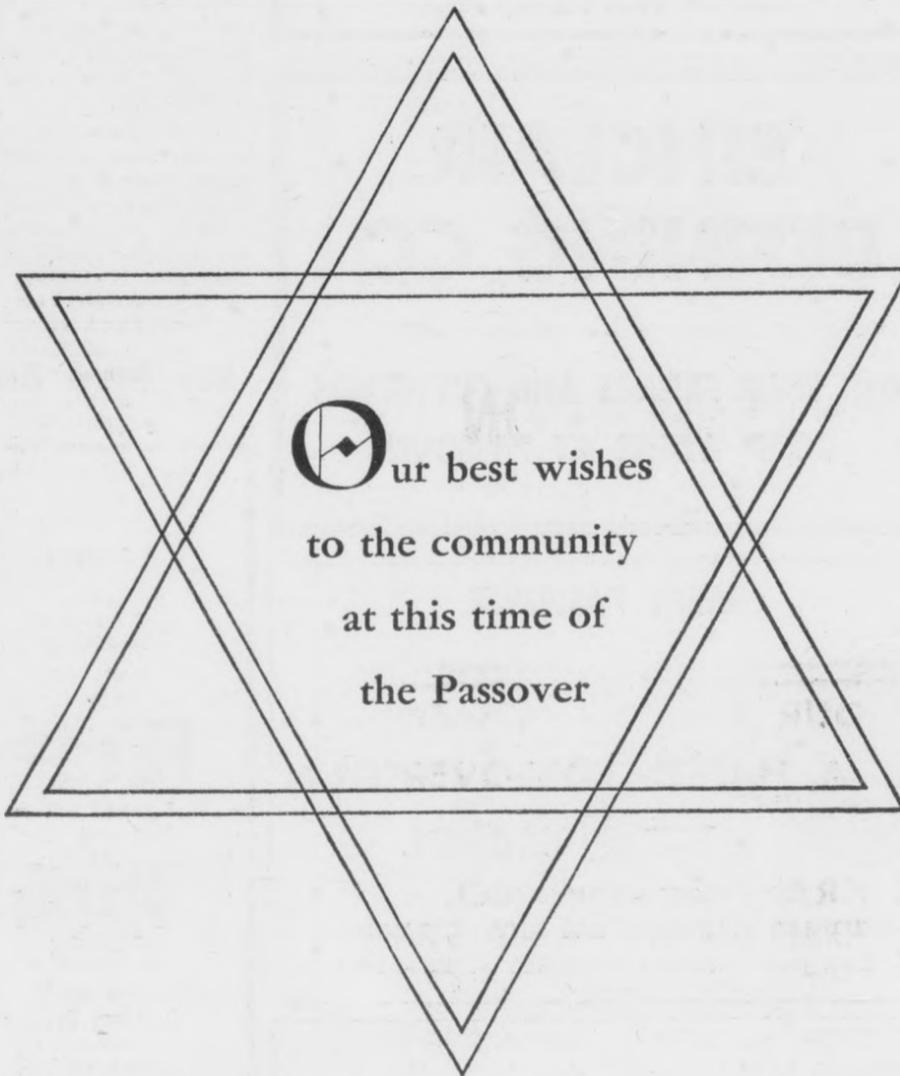
## Miss Ellen Joseph Visiting in Florida

Miss Ellen Maxine Joseph, 6021 Central Avenue is visiting her fiancé, Laurence I. Morrell of Orlando, Fla., during Spring Vacation. She has been guest of honor at a number of social functions and has visited in Sarasota and Fort Lauderdale. Miss Joseph is a teacher in the city public schools and has also been licensed to teach in Florida following an examination at Indiana University.

## Tuchman Cited

Tuchman Cleaners recently was awarded a certificate of commendation at the convention of the National Institute of Dry-cleaning in Atlantic City, N.J.

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# Prayers Sought Assistance With Women, Bills, at Races

BY MARTIN BROWN

When the Prophet Nathan pointed a stern forefinger at King David and declared: "Thou art the man," he dramatized an idea which was quite novel in human affairs of the time — that no man, whatever his station could escape judgement not only in the hereafter but in this world as well.

The Old Testament thus may be considered a collection of denunciations of human frailties of the People of the Book, recorded — as it turned out — in one of the most enduring bill of indictments in history.

STILL, THERE have been

some gaps in the record of those frailties. Not all of the errant behavior of the Jews of ancient times is spelled out in complete detail.

The record is now available and written, of course, by contemporary Jews.

It appears from that contemporary record that the Jews of the second century played the horses, worshipped the Greek goddess of love, coveted other men's wives and dodged bill collectors — even as modern man.

IT IS ALL described in the "Book of Secrets," a manuscript written in the second century in Palestinian Hebrew by a member or members of a Jewish Gnostic sect. Lost for more than ten centuries, it was "found" recently by Dr. Mordecai Margolioth, a Talmudic expert at the Jewish Theological Seminary of America.

Dr. Margolioth reconstructed the long-lost manuscript from fragments he found in several

world libraries, including one in Leningrad.

Dr. Margolioth conceded he was shocked by some of the contents.

He cited the advice in the "Book of Secrets" to one wishing to win the heart of "a noble lady, be she rich or beautiful" and presumably, single or married. The advice was to "take the perspiration of thy face or thy forehead and put it in a cruse. Write the name 'Aphrodite' on a tablet and the name of the angel that serves her; thrust it into a jar and say, 'I invoke you, O Angels of Grace and Beauty and Love, that you should turn the heart of — daughter of — to love me and to do my bidding . . . !'"

MODERN FOLLOWERS of the noble art of improving the breed of racehorses may find something of interest in the prayer of the second century devotee: "I entreat you the Angels who run between the stars, that you give strength and

(Continued on Page 31)

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City of 300,000 To Rise from Sands

# Ashdod Port Nears Completion

One of Israel's most exciting new economic projects is nearing completion on the site of the ancient Philistine city of Ashdod. It was to Ashdod that the Philistines brought the Ark of the Covenant after they captured it from the Israelites, and it was this city whose conquest by King Uzzia of Judea is related in the Second Book of Chronicles.

Modern Ashdod is the locale of work on a port which will open before the end of 1965, and will be the second largest in Israel in a few years. It will ultimately equal or exceed Haifa, Israel's largest port, in cargo capacity. The building of this

new port goes hand in hand with a concentrated effort by the government, with the aid of Israel Bonds, to open up the Negev to mass settlement. Ashdod's harbor will serve as a channel for the flow of goods to the Negev, and for the export of potash and other minerals and chemicals extracted from the Dead Sea and the Negev.

**MOVING FORWARD** the aid of funds from Israel Bonds and the World Bank, work on the port at Ashdod, on the Mediterranean twenty-eight miles south of Tel Aviv, is bringing about a change in the entire area. Formerly an isolated beach, Ashdod is becoming a bustling city.

The new port's impact on Israel's foreign trade will be of the greatest significance. With Haifa Harbor already unable at times to handle all its traffic, it has become an urgent necessity to build this new deep-water port on the Mediterranean to serve the nation's future needs. The port of Ashdod is expected to become a major gateway to world commerce, and will in effect become the port of Jerusalem, since it will provide easy access to the capital city which is about 40 miles away.

**IN ADDITION** to its importance as a seaport, Ashdod will be of strategic value in the settlement of the Negev, where a large proportion of Israel's population is expected to live and work in the future. Construction of factories, homes, schools and shopping areas is taking place throughout Ashdod. A railway line, which will link the new city to the country's main railroad system, is being constructed, and facilities are being mapped for the tourist trade which is anticipated in the near future.

Ashdod's population is now close to 25,000, and is increasing at a rate of about 1,000 per

month. It is expected that within twenty years Ashdod will have a population of 300,000, and may well be Israel's third largest city. At present, Tel Aviv, Israel's largest city, has a population of about 400,000, while Haifa has about 200,000 and Jerusalem 175,000.

**HOWEVER, IT** is the port itself which is receiving priority from the Israel Government. The total cost for the port project will be \$75,000,000, of which \$27,500,000 will be provided by a loan from the World Bank. The remainder is to come from Israel's Development Budget, more than one-third of which is derived from Israel Bonds.

The first stage of the new port, consisting primarily of basic construction work on the beach and the building of a completely new harbor with massive protective breakwaters extending far out into the Mediterranean, is scheduled to be completed this year. This phase of the project will require the dredging of an entrance channel, ships' basin and six wharf berths for vessels. Four of the berths will be served by two

(Continued on Page 31)

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By SAMUEL ROTHBERG  
National Campaign Chairman  
for Israel Bonds

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time cast a shadow across its  
path, the State of Israel keeps  
forging ahead in the attainment  
of its major goals of economic  
progress and cultural develop-  
ment.

Seventeen years after its estab-  
lishment as a State, Israel con-  
tinues to baffle its enemies and  
gladden the hearts of its friends  
with new and important gains.

It is a matter of historic signifi-  
cance that the Jews of this coun-  
try have provided Israel with the  
tools to build a sound and expand-  
ing economy. With our help, Is-  
rael has made giant strides in  
solving the problems of under-  
development, in closing the gap  
between a have-not and produc-  
tive economy.

THROUGH THE ISRAEL  
Bond drive we have helped Is-  
rael become one of the fastest  
growing countries in the world.  
In financing its development

program, we made it possible  
for Israel to grow from a coun-  
try of 650,000 Jews to a nation  
of 2,500,000, with new cities and  
towns, with new harbors and  
highways, with new irrigation  
systems, with new scientific and  
educational institutions, with  
new industries and new farm  
settlements and with new oppor-  
tunities for social, economic and  
cultural progress.

But it is still in the process  
of developing. Its highly devel-  
oped centers, its densely popu-  
lated areas are still surround-  
ed by vast undeveloped and un-  
settled regions.

TO MEET THIS PROBLEM  
Israel has this year launched a  
new five-year plan for the in-  
dustrial development of the  
country.

The expansion of industry rep-  
resents a major avenue for the  
absorption of new immigrants,  
for achieving a more balanced  
distribution of Israel's growing  
population, for creating greater  
employment opportunities in  
new development zones, for ex-

panding the volume of exports  
and generally strengthening Is-  
rael's economy.

The realization of this develop-  
ment program during the pe-  
riod from 1965 to 1970 will de-  
pend in substantial measure on  
the flow of Israel Bond dollars

(Continued on Next Page)

**HANCOCK  
COUNTY  
R E M C**

Wishes the Community  
PASSOVER GREETINGS

Passover Best Wishes  
To Our Jewish Friends And Customers On

**TWO-DAY'S  
BEAUTY SALON**

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**LI 7-1985**

Doris Day (Owner)

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SHOE SHOPS**

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Friends and Customers

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INDUSTRIES Inc.**

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Indianapolis, Indiana

Holiday  
Greetings

**Bridgeport  
Brass  
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INDIANAPOLIS

Passover Greetings  
from

**Merz  
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Company**

200 South Harding

**BURGER  
CHEF  
SYSTEMS**

EXPRESSES

Passover Greetings  
TO THE JEWISH  
COMMUNITY

1348 Stadium Drive

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And Customers

**MOSSLER INSURANCE AGENCY**

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Indianapolis, Indiana

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To The Community

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YOUR FRIENDS AT

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Dial 1260  
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WFBM-FM-94.7 m.c. MUZAK

Best Wishes To Our Jewish  
Friends And Customers

**TOM  
BAKER  
MOTORS**

46 West Main  
Mooreville, Indiana

**VE 1-1820**

Tom Baker (Owner)

# Industry to Bear Burden

(Continued from Preceding Pg.) into Israel's development budget.

BY 1970 THE STATE of Israel is expected to have an additional 500,000 inhabitants or a total population of more than 3,000,000.

The proper distribution of the population will require the continued industrialization of the development zones on an intensive basis. It is estimated that approximately 335,000 of the total of 500,000 additional inhabitants will have to be settled in the development towns and rural centers outside the major cities.

The redistribution of the population along these lines will

necessitate an increase in the dispersal of industry, especially to new industrial zones in the development areas:

AS THE CENTRAL PILLAR of Israel's economy, industry must bear the largest share of the burden of closing the gap in Israel's trade balance. Industry must also provide productive employment for new immigrants as well as for the natural population increase.

By 1970, Israel's labor force is expected to consist of 1,100,000 men and its industrial production will reach \$3,033,000,000 as compared with \$1,600,000,000 in 1963, or at an average annual rate of increase of 9.6 per cent. Industrial employment will rise

from 215.00 persons in 1963 to 317,000 by 1970. Industrial exports will grow from \$261,000,000 in 1963 to \$75,000,000 by 1970. Together with \$13,000,000 of expected agricultural exports and \$600,000,000 in exports of services (shipping, insurance and tourism) Israel's total exports in 1970 are expected to amount to \$1,500,000,000, or more than twice the exports for 1964.

(Continued on Next Page)

Sincere Holiday Salutations To The Community

## CROSSROADS

### LINCOLN MERCURY, Inc.

Sales      Service      Parts

850 North Meridian

Passover Greetings For A Joyous Holiday

## EARL HARDIN

### RESIDENTIAL BUILDER

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The Season's Greetings To The Community

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In Scenic Brown County—Indiana

Serving Daily From Noon 'til 8 P.M.

The Year A Round

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Manufacturers of Spray Painting and Finishing Equipment

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Mrs. Vivian Egner, Pres.

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THE CIGAR MOST HOOSIERS LIKE MOST

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To Our Jewish Friends and Customers

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Indianapolis, Indiana      Don Christie (Owner)

Passover Greetings to the Community

## INDIANA INSURANCE

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## Daniels Motor

### Freight, Inc.

Wishes The Community

PASSOVER GREETINGS

530 Kentucky Avenue

Indianapolis, Ind.

Passover Greetings To The Community

## IRWIN KATZ

### & COMPANY

WA 5-7568

7 East 21st Street

Passover Greetings

## SPEEDWAY

### SAVINGS & LOAN ASSOCIATION

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CH 4-3321

The Season's Holiday Salutations

## Burk

### Development Corp.

Street and Sewer Contractors

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220 VIRGINIA AVENUE

We Pay Top Cash For College Text Books

**ARISTOTLE'S CORNER**443 N. Penn.  
Extends the Best Wishes At Passover

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- Kosher Meats and Delicatessen
- Fresh and Frozen Poultry
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130 West Louisiana St. - ME 8-6585  
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On Streets Of Forgotten Men"**UNION SECURITIES CORP**Extends Holiday Salutations  
We Buy and Sell and Quote Indiana Unlisted Securities  
8th Floor Peoples Bank Building

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**FRISCH'S BIG BOY**Speedway 25th & High School Rd.  
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2411 W. 16th Street 2054 N. Meridian  
5600 W. Washington 5712 E. Washington  
4004 S. East Eagledale-2824 Lafayette Rd.Passover Greetings To Our  
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Indianapolis, Indiana  
ME 2-0876  
ISIAH GREEN, OwnerJOYOUS  
PASSOVER  
GREETINGS**ORKIN**

SINCE 1901

**ORKIN EXTERMINATING CO., INC.**  
World's Largest Pest Control Company**Work Begins on Desalination**

(Continued from Preceding Pg.)

In 1962 the average investment per industrial worker in the development and absorption areas amount to \$5,660. This figure is estimated at \$6,700 for the period from 1965 to 1970.

THUS INVESTMENTS TALLING \$327,000,000 will be required by 1970 to absorb the total of 49,000 new workers expected to be established in industry in the development regions.

Israel Bonds, which have been largely responsible for the steady rate of development during the past 14 years, are needed more than ever now to achieve this decisive breakthrough toward industrialization. Israel Bonds will be called upon to finance the so-called "infrastructure" including such basic needs as water and electricity supply, schools and vocational training, marketing, shipping and harbors, roads and communications.

In terms of far-reaching economic achievement made possible by Israel Bonds, one of the most significant events of 1965 will be the opening, toward the end of the year, of the new deep - water port of Ashdod. When the first ship enters the harbor to unload raw materials and to load the citrus and phosphate, potash and other mineral products of the Negev, a new gateway of trade will have been opened up to advance Israel's commerce with the rest of the world.

THIS NEW ACCESS to the open sea is one way of reminding us that Israel depends on water, not only for its economic progress, but for its very existence as a State. Aided by the flow of Israel Bond development funds, Israel is pursuing every possible course to increase its national water supply through a system of irrigation canals and pipelines and through experimental desalination plants to remove the salt from sea water.

The most ambitious project, now in its first survey stages, is the plan to use nuclear energy for desalination. This project was launched by President

Johnson in 1964 as a cooperative venture combining the scientific know-how of the United States and Israel.

A TIMETABLE HAS already been drawn up by the joint American and Israeli team of experts for this project. The plan calls for a dual purpose, nuclear-powered desalinating and electricity plant to be in operation in the early 1970's. This dual purpose plant to be built in Israel would be 75 to 100 times larger than any existing in the world today. It will provide 100

(Continued on Next Page)

**PASSOVER  
GREETINGS  
ZUPAN  
HEATING &  
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**Passover Greetings  
To All Our Jewish  
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**The  
Season's  
Holiday  
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**SPEEDWAY MOTEL**

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The Holiday Salutations

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ME 8-1577  
Indianapolis, Indiana*"The Department  
Store of Printing"***Cornelius  
Printing  
Company**Extends Holiday Salutations  
to the Community  
2457 E. Washington St.

# Bonds Aided Dynamic Growth

(Continued from Preceding Pg.)  
 year and have a rated output of 200 megawatts of electricity over and above the power needed for desalting.

In a tremendous engineering feat, the first stage of which took a decade to complete, water from the Sea of Galilee is now being pumped in giant pipes of the National Water Carrier to the Negev and to other parts of Israel. Israel is thus beginning to draw her rightful share of the water that used to

flow endlessly to waste in the Dead Sea at the rate of a billion cubic metres each year.

**IN THEIR FOURTEEN** - year history Israel Bonds have been a chief factor in changing the image of Israel from one of need to one of creativity, from a country overwhelmed by massive immigration and economic hardship to a land echoing and re-echoing with the sounds of construction and dynamic economic growth.

But as much progress as Is-

rael has made, it is still in the category of unfinished business. There is still a great area of the country that is still waiting for water, that is still waiting for farmers and industrial workers to bring it to life. It is still pressing need for continued development that makes the Israel Bond campaign a factor as vital to Israel's future as to its recent past.

**THERE ARE STILL** many tasks to be accomplished — not in the distant future — but this year. There are still many difficult problems to be met — problems of security and inter-

national relations — all of which depend to a great extent on the strength or weakness of Israel's economy.

As we examine the nature of American Jewry's continuing relationship to Israel, we know

that as long as Israel has not fully achieved its goal of economic independence, the partnership formed through the Israel Bond program will have a priority claim on our energies and our resources.

Passover Greetings To Our Friends

## Greenfield Banking Co.

10 E. MAIN  
 GREENFIELD, IND.

Best Wishes To Our Many Friends At Passover

## Associates Investment Co.

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PASSOVER SALUTATIONS  
 TO THE COMMUNITY

## MICHIGAN COTTAGE CHEESE

BUY  
 ISRAEL  
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FROM  
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The Season's Holiday Greetings

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 At Passover  
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Passover Greetings

## CENTRAL HARDWARE AND MILLWORK CO., Inc.

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Happy Passover

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YOUR DOWNTOWN  
 CHEVROLET DEALER  
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Best Wishes on  
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PASSOVER GREETINGS

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Best Wishes to our Jewish Friends and Customers

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## Tu-Your Door Pizza

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LI 5-1581  
 WALLACE M. BALLARD, Owner

## MANGER MOTOR INN

EXTENDS BEST WISHES

1530 North Meridian  
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A Joyous and Happy Passover Salutation

## GREAT NORTHERN LIFE INSURANCE CO.

28th and Meridian Streets

Joseph A. Navarre  
 President

Jerald E. Dennis  
 Executive V. P. and Sec.-Treas.

# The Ritual and Customs of Passover

By RABBI BERNARD POUPKO

**THE FOUR CUPS** — These are instituted as a symbol of the four expressions for redemption used in the Bible: "And I shall draw out," "and I shall save," "and I shall redeem," "and I will take."

**THE FOUR QUESTIONS** — In the accepted version their order is as follows: Matzoh, bitter herbs, dipping the vegetable, and reclining. In the Sephardic text, however, which is based upon the opinion of Rabbi Amram Gaon, the order is slightly different: dipping the vegetable, matzoh, bitter herbs and reclining.

**AFIKOMAN** — This is a Greek word which connotes dessert. ei-

ther of sweet fruits such as dates, parched corn, nuts, or mushrooms and chick peas. The saying, "No dessert may be eaten after the consumption of the paschal lamb," is explained by the fact that one must not lose the taste of the paschal sacrifice (and in our day, the taste of matzoh) from one's mouth.

**THE WHITE GARMENT** — It is customary for the head of the house to don a white dressing gown in honor of Passover. This garment is known as a "kittel." It is holiday garb, the white color symbolizing freedom. It is also a commemoration of the white robes of the temple priests who were clothed in white, for the wearing of this robe on Passover eve connotes worship in the Temple. There are others who say that a white robe symbolizes the day of death.

**D'TZACH, ADASH, B'AHAB** — A mnemonic device composed of the first letters of the ten plagues.

**HAGGADAH** — This name has been given the book from which we read on Passover eve, because of the biblical verse, "And thou shalt tell (vehigadets) it to thy son on that day, saying, 'It is because of that which the Eternal did for me when I came out of Egypt.'" Also, because of the verse: "I have told the Eternal this day that I am come unto the land." And there are those who derive the name Haggadah from thanksgiving and praise to the Eternal for redeeming us from Egypt. This

derivation is found in the version by the Palestinian Talmud of the phrase, "I have told the Eternal this day." They translate, "I have this day praised the Eternal."

The custom of spilling drops of wine from the glass during recitation of the ten plagues also occurs when we mention the phrases "blood and fire and pillars of smoke," and "D'tzach, Adash, B'Ahav." One spills wine therefore seventeen times. There are those accustomed to perform the spilling by dipping a finger into the wine as a remembrance of the verse, "This is the finger of G-d," while others spill by merely tipping the glass.

**RECLINING** — It is necessary that the place upon which one reclines Passover eve be a pleasant couch where one must eat at least a kezayit of matzoh and the Afikoman, and drink the cups by reclining on one's left side. This last custom is symbolic of freedom for in olden times, only princes would dine in this fashion.

**SHANKBONE AND EGG** — The plate contains two types of cooked food, the shankbone with a bit of roast meat clinging to it — a remembrance of the paschal sacrifice, and the egg — a remembrance of the holi-

day offering customarily eaten on Passover eve. The egg was chosen as symbolic of this latter sacrifice, for an Aramaic the word for egg is be-tzah, which is derived from "Come (ba), Eternal, and redeem us."

**HAROSET** — A dish prepared of pounded fruits, such as apples and nuts, almonds and pomegranates, further mixed with cinnamon, wine, or vinegar. These fruits are especially symbolic of the community of Israel, and the haroset serves

(Continued on Page 23)

BEST WISHES TO OUR JEWISH FRIENDS AND CUSTOMERS AT PASSOVER

**SCHOEN-MORGAN COMPANY**

BUILDERS OF FINE HOMES FOR OVER 50 YEARS

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PHONE: 962-9885  
Matt Mercurio, Owner

The Holiday Greetings to the Community

**STATE LIFE INSURANCE CO.**

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Indianapolis, Indiana

Passover Greetings

**TODD & BARNEY INC.**

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ME. 6-4481

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621 W. WASHINGTON—ME 5-4548—INDPLS., IND.

**THE BETH-EL ZEDECK MEN'S CLUB**

extends its sincerest wishes to all its members, friends and the Community for a Happy Passover

HAPPY PASSOVER

**MAURICE C. MACKKEY**

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Good Wishes At Passover

**Mike's Steak Haus**

54th & College, CL 5-3561, CL 5-0981

ENJOY DISTINCT GERMAN CUISINE AND SUPERB CHARCOAL STEAKS SERVED IN A RUSTIC OLD MUNICH ATMOSPHERE

The Season's Greetings To The Community

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**Rufus C. Kuykendall**

Passover Salutations

To My Many Friends

**John R. Hammond**

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A Happy And Joyous Passover

**J. Pierce Cummings Printing**

"Service that Pleases"  
Established Since 1910  
640 East Walnut  
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Indianapolis, Indiana

Best Wishes For The Coming Passover Holiday

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The Best Wishes To The Jewish Community

**Frieda's Golden Nugget**

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ME 4-2561  
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**SEVEN-ELEVEN SUPER MARKETS**

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Passover Greetings

**Commercial Towel & Uniform Service, Inc.**

Towels — Aprons — Linens — Uniforms  
"A Complete Rental Service"  
1277 WEST 29TH WA. 3-4593

# Best Wishes To All For A Happy Passover

## School Patrols Stop Vandalism

ASBURY PARK — The patrols instituted by Hillel School of nearby Wanamassa to safeguard against vandalism may soon no longer be necessary.

Rabbi Morris A. Shmidman, dean of the elementary school and spiritual leader of the Congregation Sons of Israel, said the vandalism appears to have abated. He credited public concern and stated that "I expect our civilian patrols won't be necessary much longer."

OVER 100 WINDOWS in the school have been broken since it was built in 1958. Prior to the institution of the patrols of parents of the students and other volunteers, seven windows had been shattered over a four-week period.

Rabbi Shmidman announced that the school had received a check for \$25 from its neighbor, the Christian Reformed Church. He said he was moved by this "finest expression of brother-

hood one can ever hope to see."

THE NOTE accompanying the check read: "Remembering the graciousness of the Jewish people in the area when our church was vandalized, we would like you to accept this small gift toward the expense of the vandalism suffered by your school recently."

Rabbi Shmidman told The POST and OPINION that he has received no criticism whatsoever of the patrol. He added that though it had not been successful in apprehending anyone, it has been exceedingly successful in arousing public opinion to the community's need for putting an end to petty delinquency."

RABBI SHMIDMAN repeated his previous views that he does not believe that there is any foundation for the belief that the vandalism has any pattern of anti-Semitism."

## Rights Workers Denying Judaism

LONDON — A "public dialogue" in New York on young Jewish civil rights workers and the Jewish community heard

that many of the Jewish workers have a deep desire to deny their identification with Judaism.

teaching at a Mississippi freedom school expressed the view that while denying their Judaism, the same Jewish workers condemn the American Jewish community for not committing itself fully to the Negro civil rights struggle.

The dialogue was sponsored by "Jewish Currents" a left-wing magazine.

The views of Miss Sheriff were confirmed by others who spoke, according to The Jewish Chronicle.

BOB COHEN, who organized a group of folk-singers who last summer performed and taught at the freedom schools, conceded he had a good feeling about his Jewishness, but pointed out that people "who have a strong feeling about Israel and Jewish consciousness show chauvinism to the Negroes or indifference to them. He said that taking up the Negro's struggle meant a certain amount of "hostility" to one's Jewish background.

In addition to alienation to Judaism, and the question of Israel, another theme at the dialogue was lip service by Jews to the cause of the Negro.

SPECIAL BITTERNESS was shown by some of the Jewish civil rights workers against the rabbis who took part in demonstrations in the South. They contended that these rabbis stood aside when their congregations in the North were doing their utmost to prevent a Negro family from moving into the area.

Several of the Jewish civil rights workers also felt that Negro anti-Semitism was "justifiable", according to the report in the Chronicle. One of the most understanding of the civil rights workers, who felt that many Southern Jews were doing more for the cause of the Negro than was suspected, still voiced the opinion that the Jewish community brought Negro anti-Semitism on itself by tolerating slum landlords and the biased employers in their midst. This was expressed by Kenneth Kemper, a law student.

THE NOTE OF Negro anti-Semitism increasing was lent by Dr. James A. Jones, director of research for a Harlem youth project. He also predicted a statement in Jewish participation in the Negro civil rights struggle as the character changes from a battle by professionals to one waged by the Negroes who were actively and personally involved.

Dr. Jones also told the dialogue that he and many of his colleagues were constantly surprised to find out how little their Jewish co-workers knew about Judaism and Jewish history.

## Negroes Seem Likely To Jump on Jews Next

NEW YORK — An out-spoken Negro leader told a forum on Negro-Jewish relations that "It is most likely that they (the Negroes) will next jump on Jews, who historically have been friendly to them".

BAYARD RUSTIN, organizer of the 1963 March on Washington, pointed out that Negroes were "tired, desperate and fed up," and that "in such a situation they will attack violently." He stated however that their

hostility is directed also against "Negroes with whom they do not feel they have empathy."

HE CRITICIZED Jews who equate "every little incident that occurs... as some rise of Hitlerism". He said they "understand neither the nature nor the complexity of the problem".

At the same time the symposium elicited the prediction that Negro animosity towards the Jews will increase.

RUTH SHERIFF, 23-year-old Jewish girl who spent 6 months

## Revises Former Position

## Eisendrath Joins Demand for Code

WASHINGTON — The demand voiced usually by younger Reform Rabbis for a code of synagogue practice has won over its most important opponent.

Rabbi Maurice N. Eisendrath, president of the Reform Movement, has abandoned his long-held views, and is now advocating a code for Reform Juda-

ism. Writing in the current issue of The National Jewish Monthly, B'nai B'rith organ, Rabbi Eisendrath proposes that Reform return to "symbols and forms" of more traditional Judaism.

Charging that too many Reform temples are using false liberalism to mask "religious apathy and indolence," the man who has headed the Union of American Hebrew Congregations for 22 years, called for more "dramatic and thrilling pageantry" in the synagogue by reinstating abandoned prayers and practices and creating new ceremonies.

## Which Daughter Is Bas Sheva?

PHILADELPHIA — The Prof. Albert Schilds have celebrated the birth of another daughter and have noted the event most properly. She has been named Naomi Bas Sheva, which means the seventh daughter.

Prof. Schild is head of the Mathematics Department of Temple University which means that he is well equipped to count his daughters when the occasion warrants.

## 100 Demonstrate At U. S. Embassy In Tel Aviv

TEL AVIV — The arrival of police broke up a demonstration in front of the American embassy here protesting U.S. activities in Viet Nam.

About 100 persons carrying placards left the scene peacefully when asked to disperse.

Police made no arrests although the demonstration was unauthorized.

## Nasser Wishes Jews 'Well'

JERUSALEM — A letter in which Nasser expressed his good wishes to the Jewish people, has been received here by the Jewish Agency. Written in 1959, the letter was received by Shalom Leventhal, a Jew living in West Berlin, in response to a "friendly letter" and a "nice gift" he sent to the Egyptian ruler.

"I wish you and the Jewish people all the best," the letter from Nasser, written in German, said, "and hope that God will deliver it from the clutches of the malevolent and wordly Zionist leaders, who are only out for profit".

## Another Shalom Kashrut Tiff?

HAIFA — Notice that it will not tolerate the on-again off-again kashrut of the S.S. Shalom has been given to her owners, the ZIM Lines by the Chief Rabbinate.

On its recent Caribbean cruises, excepting its last one, the Shalom served from both kosher and non-kosher kitchens, as it will again after its present Passover cruise to Israel and a round-trip from the United States following that.

## 15,000 SETTLE IN ISRAEL

A total of 15,000 Americans have settled in Israel in the past 17 years.

## Allon Joins Dayan, Meir On Jordan

LONDON — Responding perhaps to views seemingly expressed by London and Washington, Yigal Allon, Minister of Labor in the Israeli Cabinet, asserted here that "those who recommend to us that we should completely forswear the use of force in the conflict over the Jordan headwaters are perhaps inviting the very conflict they hope to avoid."

Allon, a former chief of staff, joined Moshe Dayan and Golda Meir in stating without chance of misinterpretation that Israel would fight if she were deprived of her rightful share of the Jordan waters.

## Only 238 Jews In Israel Atheists

JERUSALEM — An answer to those who say the Israelis are not religious came in figures released this week from the 1961 census showing that only 238 out of almost 2 million Jews in Israel said they were atheists.

The census figures showed that forty per cent of the Jews who were in Israel on May 22, 1961, were born in Israel.

## ISRAELI TOURIST DROP

The exit tax on those Israelis leaving as tourists is credited with the decline to 76,500 as against 90,000 who went on tours in the previous year.

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## DETROIT PRE-CAMPAIGN PLEDGES ALMOST REACH DRIVE QUOTA

DETROIT — Something of a record has been set by the Allied Jewish Campaign here which subscribed 91 per cent of its \$5 million goal from initial gifts pre-campaign pledges.

William Avrunin, executive director of the Jewish Welfare Federation, and drive officials expressed the view that the goal will be exceeded by the time the campaign closes May 12.

Detroit is the home of Max Fisher, who is national chairman of the United Jewish Appeal.

## Insurance Firms Surveyed

# Hiring Practices Show Bias on Jews

PHILADELPHIA — The local chapter of the American Jewish Committee will shortly reveal results of a study showing discrimination against hiring Jews by insurance companies with home offices here.

This was reported by Leon Brown in his weekly column in The Philadelphia Jewish Times.

THE SURVEY was made by Jerome Shestak and Robert

Cushman, and according to columnist Brown will "name names and show positive discrimination."

The Committee recently made public details of its work with Pennsylvania public utilities showing a new attitude towards hiring of Jews.

THIS WORK followed revelations by the American Jewish Committee of bias in hiring by fifty of the large public utilities throughout the United States.

## Probe of Bias in USSR Suggested by Communist

LONDON — A leading Australian Communist has expressed concern over Soviet treatment of Jews in a letter published in a foreword of a new book, "Soviet Jewry and Human Rights." He is Rex Mortimer, editor of the Communist publication, "Guardian."

The book is the work of Isi

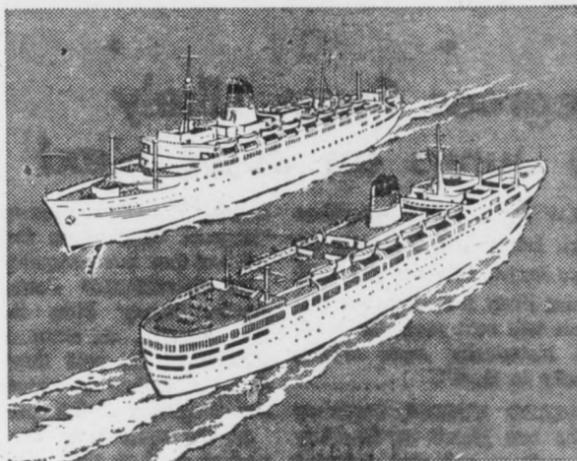
Leibler, a member of the Victorian Jewish Board of Deputies and chairman of its public relations committee.

"I am sure you are aware from our private discussions and my privately expressed views that the question of Soviet Jewry is one that concerns me seriously," wrote Mortimer. "As a Communist, I cannot but react to any manifestations of discrimination and prejudice wherever they may occur."

"On such a basic humanitarian issue," he went on according to The Jewish Chronicle here, "we cannot rest satisfied while there is any cause for questioning whether Jewish citizens of the Soviet Union have fully the same rights and security as any other nationalist group. For this reason I consider that material of the kind contained in your study should be widely read and probed, particularly by friends of the Soviet Union."

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New York Edition 79 Madison, NYC  
National and Indianapolis Editions 611 N. Park Ave.  
St. Louis Edition 8235 Olive Blvd.  
Louisville Edition 2004 Grinstead Dr.  
Chicago Edition 72 E. 11th St.

All communications involving editorial material for the national edition should be addressed to 611 North Park Ave., Indianapolis, Ind. This includes letters to the editor. All national circulation correspondence should also be addressed to the Indianapolis address. Matters involving advertising for the national edition should be directed to the New York office, 79 Madison Ave.,

Editorial and circulation and advertising correspondence for the local editions should of course be sent to the local office of that edition.

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**BOSTON CATHOLIC PAPER REBUKES CRITICS**

**Reappraisal of Ecumenicism Possible After Pope's Sermon**

BOSTON — A leading Catholic publication, speaking in what it considered a friendly tone, defended Pope Paul's Passion Sunday Lenten sermon, which has aroused a storm of protest in the Jewish world.

The Pilot, official organ of the Boston diocese, termed "impatient and intemperate" remarks that have been directed against the Pope, which it said indicates "that there are many who do not understand at all either the attitude of the Church on this question or the work of the (Vatican) Council."

"THERE IS NO question here," the paper editorialized, "of rewriting the scriptures or revising history; Christians are not prepared to promote the notion that Palestine in the time of Christ was populated by some unknown people and that his sufferings and death were anonymously machinated. He himself was a Jew, as were his mother and his followers; his enemies were also Jews. Christians believe this and should be allowed to say it without any ill-feeling toward their Jewish neighbors of this century or any other."

In his sermon, Pope Paul called the Passion Sunday Gospel "a grave and sad page because it narrates the conflict, the clash between Jesus and the Hebrew people, a people predestined to await the Messiah, but who, just at the right moment, not only did not recognize Him, but fought Him, abused Him and finally killed Him."

THE RESPONSE from Jewish sources throughout the world was immediate. The Italian rabbinate, the Israeli press, and even the American Jewish Committee, which has led in sponsoring the new relationship between Jews and the Catholic Church, took umbrage at the remarks.

The Committee issued a statement asserting that the Pope's remarks "appear to sharply deviate from the declaration on the Jews which received such an overwhelmingly affirmative vote last November at the third session of the Ecumenical Council."

"THE COMMITTEE added it was "astounded and concerned" and expressed the hope that "further clarification will allay the sadness and disappointment

engendered among Jews and all men of goodwill."

Also asking for a clarification was the Union of American Hebrew Congregations (Reform) which has been in the forefront of the movement of greater understanding of the role of Jesus in world history.

THE BOSTON PAPER wrote that "The Hornet's nest of buzzing comment that has been raised by the words of Pope Paul in his sermon last Sunday in Rome are revealing and what they reveal is not at all attractive. The Pontiff's remarks consisted of an application of the gospel story of the sufferings and death of Christ to modern man, man who in so many ways rejects Christ and his claims in the contemporary context. We would suppose," the editorial stated, "that everyone will agree that the Jews of that time of Christ repudiated him as the Messiah and were involved in

some manner in his destruction. For Christians the gospel narrative is the story of the Christ who 'came unto his own and his own received him not'."

The paper went on to take issue with those who felt the Pope's sermon was incompatible with the chapter on Jews which the Vatican Council is expected to ratify at its next session.

"...THERE IS NOTHING in the evangelical writings, properly understood, that is incompatible with the plans and expectations of the Vatican Council in its much publicized document on the Jews. The action of a small number of Jews in Jerusalem two thousand years ago have not set a mark of guilt on all Jews everywhere; nothing in the life and death of Christ can be used as an excuse for discrimination or bitterness against Jews either as persons or as a

race. In fact, the very origin of the gospels themselves, and the Church that venerated and preserved these records, suggest quite the contrary, that Judaism can claim a paternity which Christians are proud to acknowledge and honor."

From the Vatican came a response which indicated surprise and consternation at the reaction to the Pontiff's sermon.

A SPOKESMAN for the Vati-

can sought to explain that the Pope's remarks were aimed at the rejection of Christ even today. He said that the Pope was not "engaging in polemic, nor did he intend any offense to the Jews."

A CAUTION to Jewish leaders about rushing "into public expressions of 'dismay' or 'concern' over the sermon of Pope Paul was expressed editorially by The Jewish Chronicle of London this week. The respected publication asked: "Can one really blame the Catholic Church for being conservative and the Pope for being Catholic?"

The paper concluded that: "It is difficult to see what purpose is served by the kind of criticism which has greeted this incident."

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Passover Greetings

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**Avdat Farm Gets \$60,000**

JERUSALEM — A third Rockefeller grant — this one for \$60,000 — will enable the fascinating experiment of Professor Michael Evenari at Avdat to go on. The experiment has shown successfully how even with almost no rainfall, crops can be grown in the Negev highlands.

The aspects of the experiment which has attracted world wide interest have been the revival of the farming practices of the Nabateans, an ancient thriving civilization which was able to carve a creative culture in the Negev beginning several centuries before Christ and continuing on for almost 1000 years.

I Write as I Please

# Is Bourguiba Lofting Peace? Trial Balloons

By CARL ALPERT

HAIFA — It has long been an axiom in the Middle East that peace will come to this part of the world only when there would



Alpert

be an Arab leader both willing to talk peace and strong enough to withstand pressures upon him by Arab extremists. In his day Emir Abdullah of Jordan realized that peace with Israel would bring blessings to his own people as well, and it is no longer a secret that he actually engaged in negotiations with Israeli leaders until felled by an assassin in 1951.

For a time the U.S. State Department believed that Nasser would be the reasonable diplomat who could command the necessary strength to carry through a settlement with Israel. That hope ebbed as Nasser moved instead to ever greater extremes of dictatorial intransigence and demagoguery.

AND NOW A new figure has appeared on the scene. Is Habib Bourguiba, President of Tunisia, the statesman who can heal the wounds of the past and bring peace and prosperity to the Middle East?

In his recent tour of the area he made a number of courageous statements about the Arab-Jewish problem, the likes of which have never before been heard from the lips of any oth-

er Arab leader. In various places he publicly said such things as: "We have not persecuted the Jews, and we can still cooperate with them on the basis of mutual respect. . . we are ready to support the people of Palestine when they come to believe in peaceful coexistence with other peoples. . . the Arab leaders should start out to raise the standards of living of their own peoples and stop creating trouble. . . they promise that tomorrow you will return to Palestine? What will you return to? . . . war solves nothing."

**PRECEDENT - SHATTERING** statements like these were interlarded with other speeches in which he adopted the more common Arab attitude toward Israel. Was he only playing with words, or was this his method of feeling his way carefully, trying not to arouse sudden antagonism of the Arab extremists? Were these his trial balloons to ascertain if there was indeed any moderate opinion in the Arab world which had heretofore not dared to express itself? In response to some internal critics Bourguiba quickly asserted that even the loudmouthed Arabs spoke one way when demagogically addressing their masses, and another way when in private conversation with him.

The Israeli reaction? One was to be found in the cartoon in a daily paper depicting Bourguiba being presented with a bullet-proof vest immediately after his first moderate statement.

Officially there has been no reaction at all. If Bourguiba's gestures are to be taken seriously there is still a long way to go. Any untoward degree of approval or enthusiasm on the part of Israel would only give Bourguiba the kiss of death in the Arab world.

**IT WAS CONSIDERED** significant that his first statement was made in Jordan, and was featured in the Jordan press and on the Jordan radio. It came at the very end of his 8-day visit in that country and after long sessions with the young King Hussein.

Does Bourguiba aspire to provide the Arabs with an alternative to the Nasserist leadership, which is conducting the Arab world down the dark path toward a war which few of them want? Would a Tunisia-Jordan-Lebanon axis have the strength to defy Nasser? And if so, would Saudi-Arabia and Libya be next to join the new entente?

Habib Bourguiba is not a professional soldier. He studied law in France, practiced at the bar, and was also a teacher. He sought Tunisian independence from France but refused to collaborate with the Nazis. It was during the administration of Mendes-France that he succeeded in negotiating the independence of his country. He refuses Soviet economic aid.

**HIS MODERATE** opinions are not new with him. Almost forgotten are the views he expressed as far back as 1955 when he urged round table negotiations between Jews and Arabs to settle all outstanding differences: frontiers, refugees, political and economic collaboration. He hinted then that some day he would be willing to intervene in the dispute, but at the time he was not a force to be reckoned with.

## Only Hope Adjusting to Judaism

Fourth in a Series

By RABBI SHERWIN T. WINE

No question is as obsessive as the problem of Jewish survival. Participants and observers in the struggle for group identity are terrified by the prospect of extinction. The "vanishing Jew" is a constant spectre that haunts the minds of rabbis and laymen and frustrates them by its relentless success. The Jewish press is alive with countless "solutions" which range from "more education" and "let's get tough on intermarriage" to outright segregation. All of them exude the charm of fantasy and the sadness of helpless good intentions.

If Judaism is viewed as a theological doctrine, as a subscription to certain fixed beliefs about man and the universe, then it's survival in our empirical age is highly doubtful. One cannot persuade Jews to believe what their general education rejects.

**IF, ON THE** other hand, Judaism is viewed as a continuing cultural and ethnic framework, hospitable to new ideas and theories, then no crisis of conscience will drive our youth away. As Mordecai Kaplan has so well demonstrated, "Judaism" is not a purely religious term like "Christianity", it parallels civilization words like "Hellenism." Orthodoxy and Reform are two distinct religions; the Agudat Israel and New York's Temple Emanuel share no common ideology, they are bound together by family memories and the power sense of common descent and history.

In ancient times, when the Hebrews were polytheists, the monotheistic "heresy" of certain prophets ultimately influenced the established priesthood to adjust old customs and ceremonies to the new belief. Passover, Shavuot and Sukkot, together with a host of other ritual occasions, were lifted from their pagan setting and inserted into the framework of a radically different

theology. They were stripped of their associations with the old gods and identified exclusively with the exploits of Jehovah. Only he strong and irresistible bond of ethnic continuity united the religions of Solomon and Ezra.

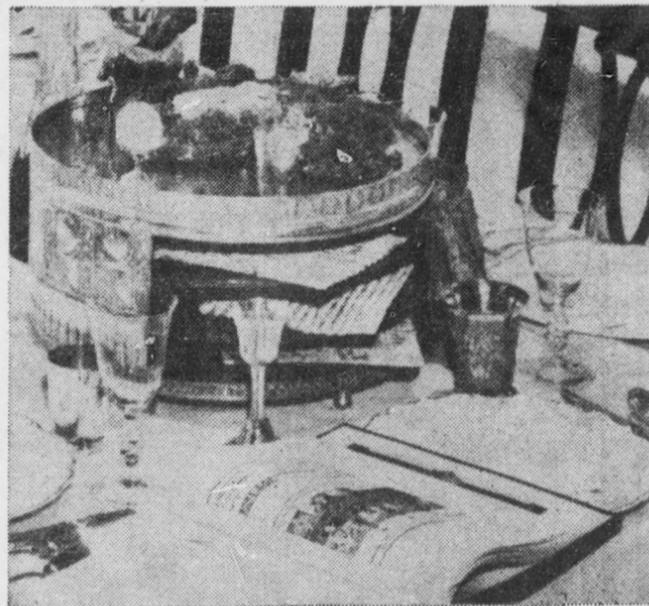
**CERTAINLY**, the belief structure of a Philo or Maimonides bears no resemblance to the heartfelt commitment of a Hillel or Akiba. The outer form remains the same in both word and action; but the conscious inner-motivation is vastly different. The chief rabbinic sages, though undoubtedly influenced by the Greek pattern, were essentially divorced from the intellectual premises of Plato or Aristotle.

The ideology of Kaufmann Kohler is closer to that of Kant than Micah; and the conviction of Mordecai Kaplan prefers John Dewey to Akiba. If we define Judaism as the teachings of certain established doctrines, then we have to engage in that largely unethical apologetic activity of demonstrating that Moses really believed what we do even though the words he used would indicate the contrary. To seek to avoid this difficulty by describing Judaism as an "evolving faith" is simply an obscure way of saying that our religious beliefs are always changing.

**IF JEWISH IDENTITY** is to survive in the scientific atmosphere of the American milieu, then it must make the same radical adjustment to humanism that our forefathers made to monotheism. If the Jehovah priesthood could legitimately preserve their cultural forms in the theological setting of a new faith, then we too can justifiably identify our commitment with many of the ceremonial and historic traditions of our Jewish past.

Holidays must be deprived of their old mythology and reinterpreted as the symbolic expression of certain moral values. Prayers must lose their fantastic quality of personal conversations and be rephrased and reviewed as ethical meditations. Jewish history can no longer be viewed as the inevitable result of a single divine intention; it must be studied as the somewhat unpredictable consequences of human conflict and cooperation.

**TODAY WORLD JEWRY**, by virtue of its education and achievement, stands in the vanguard of humanistic learning. Just as, in earlier centuries, it used a deeply felt theistic belief, to promote group survival, so must it call upon the genuine commitments of our own day, to insure Jewish continuity.



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# LOOK! *here's your* KOSHER SHOPPING GUIDE!

WHAT FOODS THESE MORSELS BE

## Vary Your Menu Is Advice for Passover

By SARAH LIEBER

Today's a busy one in every Jewish home. Last minute preparations are being made for the Sedurim. May I wish you and yours a good Passover holiday.

Below are some suggestions for dishes to serve during this week. Remember to vary the menu, and to include foods rich in minerals and vitamins. Pesach foods tend to be starchy and heavy with eggs, fats and carbohydrates.



Sarah

The only element which is usually almost totally lacking is the B vitamin group. This may be provided at least partially by serving dried or canned apricots, liver and nuts. Plenty of milk and citrus fruits also are advised. And try not to serve all the favorite maicholim at one meal!

### MATZO CHEESE KUGEL

- 6 square matzos
- lukewarm water
- 1 pound dry or pot cheese
- 4 eggs
- 2 cups milk
- 1 tblsp grated lemon rind
- 3 tblsps lemon juice
- ¾ cup sugar
- ¼ tsp salt
- ¼ cup butter

stewed or canned peaches, strawberry preserves

Cover matzos with lukewarm water and let stand 3 minutes. Carefully drain them on paper towels. Press cheese through a coarse sieve. Beat eggs and stir in milk, rind, juice, sugar and salt. Put the butter in a shallow baking pan and set pan in 350 degree oven until melted. Tilt pan to coat sides. Turn excess butter into milk mixture. Place two of the drained matzos in pan and sprinkle evenly with half of the cheese. Repeat with two more matzos and remaining cheese. Top with remaining matzos. Pour milk and egg mixture over all. Bake 1 hour or until golden brown. Serve hot or cold with peaches or other

fruit and preserves. Cut into squares to serve.

Serves 8

### CARROT KUGEL

- 2 cups grated raw carrots
  - 2 tblsp matzo meal
  - 1 cup sugar
  - 8 eggs, beaten
  - ½ cup potato starch
  - 1 cup grated raw apples
  - ½ cup orange juice
  - grated rind 1 lemon
  - 2 tblsps lemon juice
  - 1 tsp cinnamon
- Beat eggs well and add to carrots, apples and juice. Stir in starch and sugar. Turn into well greased baking dish. Sprinkle with cinnamon. Bake 45 to 55 minutes at 350 degrees until browned and set. If desired garnish with halves of pecans and orange slices.

Serves 8

### ONION KUGEL

- 6 eggs, separated
  - 2 cups finely chopped onions
  - One-third cup oil or melted shortening
  - One-third cup matzo meal
  - 1½ tps salt
  - pinch of pepper
- Beat yolks until thick. Stir in onions, oil, seasonings and matzo meal. Blend. Fold in beaten egg whites. Turn into greased 2 quart baking dish. Bake 30 to 40 minutes at 350 degrees or until set and brown. Serve as side dish with meat or chicken, or as main dish for vegetable dinner.

Serves 6

### PASSOVER POTATO KNISHES

- 4 cups mashed potatoes
  - ½ cup potato starch
  - 1 tsp salt
  - ¼ tsp pepper
- Mix all ingredients together until stiff enough to shape. If necessary, add more starch gradually. Taste and adjust seasonings. Form into rounds. Fill with filling below or any desired filling made of cooked meat. Leftovers may be used. Top with a second round. Bake 20 to 25 minutes at 375 degrees until brown. Serve hot as hors d'oeuvres or side dish.

### LIVER FILLING

- 1 onion, minced or finely chopped
  - 2 tblsps shortening, oil or schmaltz
  - ½ tsp salt
  - ¼ tsp pepper
  - ½ pound cooked liver (beef, steer or chicken) chopped or ground
- Brown the onions in the fat. Add seasonings. Cool, then blend into chopped liver or cooked meat. Place a generous amount on a round or square of mashed potato dough. Top with a second piece of dough. Seal edges. Proceed as directed.
- Makes 2 to 3 dozen depending on size.

## Intermarriage Publicity In General Press Rapped

ATLANTIC CITY — The view that "It is vulgar, injudicious and ineffective to attempt to arrest intermarriage by propaganda in the public press," was expressed here by Judd Teller, author and Zionist leader.

SPEAKING TO a Labor Zionist regional seminar here, Dr. Teller, without naming the organizations, charged that "some of the very Jewish organizations that bridle at Jewish outspokenness on most issues for fear of impairing interfaith relations have mounted a full

scale public campaign against intermarriage."

He said "the most effective means of keeping the Jewish group intact is by developing loyalties and commitments through education and accelerated cultural effort which could make continued affiliation to the Jewish group meaningful." Yet he pointed out, "educational and cultural institutions are low on the priorities scale of the agencies what raise funds for charitable purposes within the American Jewish community."

HE CHARACTERIZED this cross purpose as "typical of the confusion, chaos and lack of elucidated purpose of organized American Jewry."

## Jewish Youth Use Catholic Bus

SAN ANTONIO, Tex. — The bus of St. John's Parish School here had an unusual set of young people as passengers this past week — the 370 boys and girls attending the conference of the Texas Oklahoma Federation of Temple Youth.

A Catholic secretary in the office of Temple Beth El was responsible for the interfaith gesture. She overheard the conversation on the problem of transportation and without telling anyone, talked to her parish priest who then kindly offered use of their school bus.

## Israeli Ships Lack Israelis

HAIFA — Of the 4,656 seamen on Israeli Ships, only two-thirds are Jewish, it was revealed here at the Seamen's Council meeting. Three Israeli ships do not have even one Israeli crew member.

Too many veteran Israeli seamen abandon the sea as their vocation, the meeting was told.

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## Selma and The Rabbi

The reports of the rabbis who participated in the demonstrations in Selma and the march to Montgomery are revealing.

Without exception, the rabbis talked in terms of an occasion which makes other activities in their lives pale by comparison.

This kind of reaction, while not unexpected, seems to reflect on the barrenness of the rabbi's role in American Jewish life.

In Montgomery, it was not the Jewish lay leader who usurped the role as representative of the Jewish people. No. It was the rabbi who felt in his loins the return of strength which should always have been his by right, but which has been denied him these past several decades.

There is no question but the drama and the excitement of the confrontation in Alabama played a role in the response of the rabbi. But we feel that we must probe if we are to elicit valid insights into what happened to our spiritual leaders who went south that fateful week.

An opportunity for a good lesson can be lost if we do not recognize that Alabama had a greater impact on the rabbinate than the mere presence of the rabbis at a civil rights demonstration. In other words, as is usual in cases when people give, the rabbis got back more than they gave.

This could lead, hopefully, to a bid by the rabbinate to recapture their pristine role in Jewish life, which little by little has been whittled down to insignificance. It could hopefully mean that the rabbi will refuse to continue to be the intimidated, mousy almost Casper Milquetoast who accepts any slight, no matter how grave, without protest. To say swallow his pride is to indicate that there is some semblance of pride left in the American rabbinate.

In Selma a rabbi could forget all his frustrations, his empty pews, the endless invocations for testimonial banquets honoring less than praiseworthy "leaders." Here he could be a man again.

Selma, Alabama, can be a turning point not alone in the struggle of the Negro, but in the history of the American rabbinate.

## The Veep Meant Well

We don't know precisely why but for some reason the assertion by Vice President Humphrey that "unquestioned, unqualified loyalty to this country is wholly consistent with strong spiritual and emotional ties to Israel" struck us the wrong way.

We accept, of course, that the Vice President meant well.

But who is it at this late date that is charging Jews with dual loyalty? Not even the American Council of Judaism has harped on this theme lately.

What also struck us as odd is the way the Jewish press blazoned this "rebuttal" by Humphrey across its pages. Why? Suppose someone said that Jews no longer use the blood of Christian children for Passover services, would we feature such a denial?

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CHARLES ROTH, Executive Editor  
FRANK GROSS, Circulation Manager

SAM SHULMAN, Advertising Director

CHARLES ROBERTS, Art & Production Director

Subscription price \$7.00 per year

Single copies, 15c; Back Issues, 25c for 1962-63, 50c prior to 1963

All editorial correspondence should be addressed to the Indianapolis Office, 611 North Park Ave.

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## The EDITOR'S CHAIR...

This is the final part of the article in the Jesuit weekly, "America" which we began last week. We should tell you that since the article appeared, Father Canavan and the publication took pains to explain pointedly that they did not favor the views expressed in the article, but felt that Catholics should know the attitudes of some segments of the religious community on sex:

But it would be wrong to interpret the authors of Towards a Quaker View of Sex as being anti-moral. They themselves say; "There must be a morality of some sort to govern sexual relationships," and put it in italics for emphasis. They explain the basic principle of their morality by stating that they "accept the definition of sin given by an Anglican broadcaster, as covering those actions that involve exploitation of the other person." This, they say, "is a concept of wrong-doing that applies both to homosexual and heterosexual actions and to actions within marriage as well as outside it. It condemns as fundamentally immoral every sexual action that is not, as far as is humanly ascertainable, the result of a mutual decision."

On a later page they add: Where there is a deliberate intention to avoid responsibility and all possibility of being involved and committed, then evil creeps in and the act becomes mutual exploitation. But where there is genuine tenderness, an openness to responsibility, and the seed of commitment, God is surely not shut out. Can we not say that God can enter any relationship in which there is a measure of selfless love? —and is not every generalization we make qualified by this?

The next round in Britain's controversy over sexual morality came in July, 1963. Dr. Peter Henderson, the principal medical officer of the Ministry of Education, said at a teacher's meeting: I do not think that it is wrong if a young man and woman who are in love and who intend to get married but who put off marriage, perhaps for economic reasons, have sexual intercourse before marriage. I do not think they are unchaste or immoral. They may or may not be wise if they do so, but I cannot convince myself that they are immoral.

After Towards a Quaker View of Sex, Dr. Henderson's views should have seemed almost conventional. But because of his position, his words were nationally reported and stirred up considerable protest. Sir Edward Boyle, the Minister of Education, refused to repudiate Dr. Henderson. "It is not part of my function to prescribe what moral teaching could take place in the schools," he said. "The voice of conscience, not society, should guide people in their views."

A view more radical than Dr. Henderson's was expressed by Dr. Alex Comfort in his book Sex in Society. According to a review in the London Daily Telegraph: "He starts from the premise that no form of sexual behavior is sinful unless it has demonstrably bad effects, and going on from there examines such vital questions as teen-age morality, extramarital relations, and the law and deviation." Another review, in the Sunday Times, quotes Dr. Comfort as saying: "It is highly probable that adultery today maintains far more marriages than it destroys."

Advanced views turned up even in the Established Church of England. Canon D. A. Rhymes of Southwark Cathedral gave a sermon in March, 1963, in which he announced: "We need to replace the traditional morality based upon a code with a morality which is related to the person and the needs of the person." He also said: "Much of the prejudice against homosexuality is on the ground that it is unnatural. But unnatural to whom? Certainly not for the homosexual himself."

In September of the same year, Canon T. R. Milford published a pamphlet, Talking of Sex. In it he questioned the idea that marriage is essentially indissoluble and that divorce is always and every circumstance a sin. On concubinage or triangular relationships, he quoted a group of professional people who had come to this conclusion: "We should not condemn as simply immoral those who in good faith have chosen this way. But they cannot expect approval of conduct which, taken as an example by others, would be disastrous."

Theory was reduced to practice in the fall of 1963, when the Marie Stopes Memorial Foundation started consultative sessions for young unmarried people in its Tottenham Court Road clinic in London and offered birth control appliances to some of them. The foundation was affiliated to, but not a part of, the London Federation of the Family Planning Association, whose own clinics at that time were forbidden to advise single people, even those about to marry.

In June, 1964, however, the Family Planning Association decided to encourage the setting up of youth advisory centers, at which unmarried people could get medical advice on sex problems,

including advice on birth control. The decision was taken after two hours of debate. Mrs. Leah Manning expressed the majority point of view, saying: "We have to face facts; we have to realize that the practice of premarital sexual intercourse has begun to establish itself." Lady Limerick objected on the ground that the Family Planning Association would have to change its name, because it would be dishonest if the motion passed. In certain cases, she said, it would "merely be giving advice to people to help them avoid marriage."

Finally, in December, 1964, despite opposition from its Catholic members, the London County Council approved plans to assist organizations providing contraceptive advice to young unmarried persons. The Observer praised the move because "we must guard against the crime of producing children without parents." To clinch the argument, it added: "It is certainly easier to use contraception than chastity."

International opinion made its impact felt in Britain with the conference of the International Planned Parenthood Federation in London in June, 1964. The Sunday Times reported: "There was general acceptance, among most of the representatives of 46 countries attending, of premarital intercourse (even among boys and girls in their early teens)." But attitudes still varied in different countries, they admitted. A 14-year-old girl in Stockholm did not much mind being seen abstracting a contraceptive from a slot machine. But Italy, "still under the dominating influence of the Roman Catholic Church, would appear to be one of the few European countries where a bride is still expected to be a virgin."

American attitudes were revealed by Dr. Alan F. Guttmacher, president of the Planned Parenthood Federation of America. "Parents themselves are becoming more sophisticated," he was reported as saying. "They know, for example, that their son or daughter must go to college equipped with contraceptives." But, he felt, "so long as they are taught responsibility to each other, I think some better humans may come out of this 'new morality.'"

J. Kruihof, professor of moral philosophy at the University of Brussels and Ghent, offered a philosophic analysis of the whole situation. According to the London Times, the Belgian professor told delegates to the conference that he believed the traditional system of morality was on the way to complete breakdown.

Traditionally, he said, sex, love, marriage and children were considered to belong together. Today, childless couples were no longer looked down on. Extra-marital and premarital relationships were quite common. It was even possible that sex without love — a kind of prostitution for enjoyment rather than financial gain — might be the new pattern emerging among young people.

"We need a new code of morality," Professor Kruihof said. "This new system is in the process of formation. We are going toward a reevaluation of the sex act."

The British Council of Churches had already reacted to this kind of challenge to Christian morality. At its half-yearly meeting, in April, 1964, it decided to set up a working party charged with producing a statement of the Christian position on sexual morals in a persuasive, modern style. This was to include the Christian case for abstinence from sexual intercourse before marriage and faithfulness within marriage.

The Rev. Kenneth Greet, chairman of the Council's advisory group on sex, morality and the family, was reported by the London Times as saying at the meeting that if the churches were to engage effectively in defense of Christian standards, they must listen seriously to what the most responsible of their critics were saying. Further, the positive things Christians had to say needed to be said more effectively and with a greater sense of urgency. "We must say very much more than we have said in the past about the Christian understanding of sex," he declared, "not merely in terms of procreation but in terms of rich and diversified human relationship."

The churches that form the British Council of Church have already accepted contraception as a Christian practice. Indeed, it was the Anglican Communion that gave the lead in that direction at its Lambeth Conferences of 1930 and 1958. It would seem difficult, therefore, for the Council to defend traditional Christian standards of sexual morality in terms of the procreative purpose of sex. Whether a successful defense can be mounted "in terms of rich and diversified human relationship" alone remains to be seen. So far as this writer knows, the working party has not yet made its report.

Catholics, for their part, should not dismiss the attack on Christian sexual morality as the mouthings of a few extremists. The sexual rev-

(Continued on next page)

# Klutznick's Views on Russia Upheld

By M. Z. FRANK

Mr. Philip Klutznick is reported to urge a new approach to the problem of Soviet anti-



M. Z. Frank

Since I don't have before me the complete text of his remarks, I am taking the risk of misinterpreting his views and of reading my own views into his. However both the man and the topic are important enough for serious comment — even at a risk.

As I understand Mr. Klutznick, he is trying to make two points: a), that the Soviet regime did not invent anti-Semitism in Russia and, for that reason, cannot be blamed for it entirely; b) the present line followed by Jewish organizations in America of demanding for the Jews in the U.S.S.R. the same, or nearly the same, rights that the Jews enjoy in the USA is not likely to bring about practical results. There may be a better chance of coming to an understanding with the Kremlin about allowing the emigration mainly to Israel of those Jews who choose the path of Jewish cultural survival.

As I have already indicated, I think Mr. Klutznick is right on both points.

So many American Jews today are either natives of the former Russian Empire or are the children of Russian Jews. Our interest in Russian Jewry is understandable and commendable. Our knowledge of the history of Jews in Russia is even poorer than our familiarity with Jewish history generally. We are all proud of it. Few of us know it. And even students of Jewish history sometimes distort historic facts.

## TRIP TO NEW YORK CITY BECOMING A TRADITION

By RABBI MAURICE DAVIS

This is the seventh year that I shall be taking my Confirmation Class to New York during their spring vacation. When I first initiated this program, less than half the class participated. Now it is as close to 100 per cent as one can get in any fairly large group. Not only do most of the youngsters go, it is the subject of conversation as far down the line as the fifth grade.



Rabbi Davis

Our regular visiting spots have already been notified that we are on the way: The House of Living Judaism, Temple Emanu-El, Congregation Shearith Israel, the Jewish Museum, and a whole raft of other places.

OUR FAME HAS spread far and wide. Not only do rabbis write me constantly for the itinerary, even places in New York have specially invited us. The Hebrew Union College - Jewish Institute of Religion is such a place.

Another has to do with Williamsburg. Year after year we have walked the streets of that Chassidic village in Brooklyn. Several months ago, I received

Point (a) touched on by Mr. Klutznick cannot be appreciated without at least a sketchy historic review.

Russian anti-Semitism has a complicated history. It was there before there was a single Jew in Russia. "Of the enemies of Christ," said Empress Elizabeth, "I want no benefits" and refused to admit Jewish merchants and tradesmen into Russia, as they had been refused admission before her for centuries. Incidentally, "the enemies of Christ" offered formidable competition to the Russian merchants and tradesmen, who were not very efficient and were spoiled by monopolies. After the partition of Poland in the 18th century, Russia acquired on her western flank a large Jewish population — in the Ukraine, in White Russia, in Lithuania and finally in Poland proper — in the provinces formerly ruled by the Poles.

The Czars of Russia sought to Russianize their new subjects, as far as that was possible or as brutally or as mildly as the mood happened to be at the time. The Belorussians (White Russians) and the Ukrainians, most of whom were of the same Greek-Orthodox faith as the Russians and whose speech were little more than Russian dialects, were simply declared to be Russians. The Roman Catholic Poles and Lithuanians were oppressed in various degrees. It was more difficult to snuff out Polish culture than Lithuanian culture, but the Russians tried.

The Jews were the hardest nut to crack. They were during that period stubborn in maintaining their ghetto civilization with its profound scholarship amid a largely illiterate population; they were better businessmen than the Russian merchants who began to inundate the larger towns and cities of

the new provinces immediately after the annexation; they were "Christ-killers" whom the local non-Jews did not particularly love and whom the Ukrainians had massacred in large numbers during the years of 1648 and 1649.

Czarist policy towards the Jews wavered between extreme brutality and periods of hostile toleration. The Jews were not permitted to move east of their native provinces into the interior of Russia. This was the famous "Pale of Settlement" about whom some of the readers may have read in Sholom Aleichem's works. Exceptions were made from time to time for certain privileged groups of Jews to visit or to live permanently beyond the "Pale". But within the "Pale" some localities were declared "out of bounds" for Jews.

The application of the policy of restriction on domicile was never uniform. Now and then Jews were suddenly ordered to leave some large city or some rural district in a hurry.

Attempts were made to assimilate the Jews by force or by persuasion, or both.

Czar Nicholas I conceived of two policies at the same time: Young Jewish boys were kidnapped and pressed into military service for a period of 25 years in the remote regions of Central Russia, far removed from Jewish influences, where they were coerced into adopting the Christian faith. At the same time Jewish young men

were encouraged to study at Russian schools and universities and to adopt Russian instead of Yiddish as their tongue.

After a while, the results were disappointing: on the one hand, the number of Jews studying Russian became so large that restrictions had to be imposed; on the other hand, Jewish cultural life refused to disappear. Jews still spoke Yiddish, studied Hebrew, developed a modern literature both in Hebrew and in Yiddish, developed political movements of their own, of which Zionism was only one and, what irritated the Russian rulers most, became more and more active in Russian revolutionary movements.

Beginning with the 1880's the Russian rulers evolved a Jewish policy which was later to serve as a model to be systematized and improved upon by the Nazis: stimulated or directly or-

ganized anti-Jewish disorders to deflect the disaffection of the masses to the traditional scapegoat and to punish the Jews for the active part of their young people in revolutionary movements; humiliation, oppression, expulsions, after a while toleration of emigration and even indirect encouragement of the emigration of the Jews; now and then diabolical schemes for total annihilation of the Jews.

Practically everything the Russian rulers did to their Jews before the Revolution was carried out, more consistently and more thoroughly, later by the Nazis.

But what happened after the Revolution?

Perhaps we should first go into the question about the non-Jewish friends and sympathizers the Jews had in Russia under the Czars. On that there is widespread misinformation.

(To be continued)

## The Editor's Chair...

(Continued from Preceding Page)

olution is a reality that will grow and spread as time goes by. Its advocates will become more numerous and more bold. They must be taken seriously.

One final reflection on the revolution in sex comes to mind. There are Catholics today who urge Rome to go to Lambeth and accept contraception as a means of solving problems in family life. Nothing that has been reported in this article proves that these Catholics are wrong. But the arguments of the sexual revolutionists against Christian morality suggest a thought. It is this: the road to Lambeth may not end there.

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## Raising Funds for a New Building

By MYRON SCHOEN

When a congregation seeks my counsel in regard to raising funds for a new building, I frequently use the phrase, "a slide rule never built a synagogue building." By that I mean, if one were to apply a mathematical formula based upon a percentage of the incomes of the individual members of the congregation, it would probably give you an answer which would be far below the estimated cost of the typical synagogue structure of today.



Schoen

If this was the sole guide utilized by the leadership, few if any would dare risk a building fund campaign.

Even when it comes to raising the funds necessary to carry out the program of the congregation one hears the plaint, "How much money can we ask them to pay?" or "How many times can we go to the members and ask them to give?" The inference, of course, is that we are already asking families to contribute beyond their means to support the synagogue's program.

Can it truthfully be said that it cost too much to belong to the contemporary synagogue? Frankly, I don't know the answer, but Harold I. Lunde, Assistant Professor of Economics at Macalester College in St. Paul, Minn., has made a rough estimate.

Writing in the January issue of Church Management Professor Lunde titles his article "The Giving Power of a Congregation," and he points out that from 70 to 80 percent of the average American family's income before taxes is required for necessary and near-necessary expenses (including taxes). He also suggests that to this you add an "improvement factor" of 10 percent and balance that out with "improving our living" factor of the same percentage. The amount remaining is 10 percent.

This leads him to the conclusion that a good estimate of the giving power of a congregation is 10 percent of all its members and he goes on to point out that the Bible furnishes the same benchmark.

Recognizing that this first measure is a theoretical one, he suggests two other benchmarks which are particularly applicable in church affairs. The first is based upon the number of members in the congregation and the average per-member gift of the denomination unit as taken from the figures published each year by the National Council of Churches. Unfortunately, we have no comparable measure for so many Jews are unaffiliated and both affiliated and unaffiliated give to so many diverse Jewish causes that few reliable figures on giving are available.

The second suggestion, and more meaningful in the eyes of Professor Lunde, is based upon average contributions in relation to income. He then proceeds to utilize a typical small church, listing the occupations of the head of the household in the first column, the average income for that type of occupation and multiplies it by the number in the congregation with a similar occupation. Having the total in-

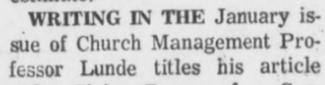
come for all members of the congregation, he proceeds to multiply it by .94 and then takes 10 percent of that figure and labels it "giving potential".

The professor is aware that the income of an American family is dependent on many things, but he points out that two things are most important—occupation of the family head or breadwinner(s) and geographic location of the congregation. He wisely points out that any national figures must be adjusted to estimate the income of a specific occupation in a specific place.

Should you be considering doing this type of mathematical exercise in relation to your synagogue, I would add one important caution. Keep in mind that the earnings, as well as the standard of living, has to be adjusted to what we know of middle-income Jewish living today.

This little academic exercise by a widely known professor of economics points up the value of two projects fostered by the national synagogal bodies and the professional administrators of synagogues. First, the desirability of collecting and interpreting accurate statistics on the financing of the contemporary synagogue. And second, that the graduated membership dues structure based upon the ability to pay has much validity as well as historical and ethical significance.

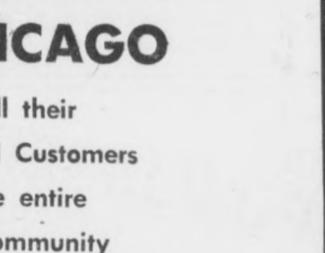
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NAMES IN THE NEWS

# Rabbi Aids in Writing Haggadah for Negroes

DORCHESTER, Mass. — A Haggadah recounting the American Negro's fight for freedom is being written by Rabbi Meyer J. Strassfeld, of Congregation Agudath Israel here, together with a Negro Minister and a group of other Negroes. Rabbi Strassfeld, who participated in the march from Selma to Montgomery, told The POST and OPINION that the project has not reached publication stage as yet.

Three Days

Three days in the lives of the Creary Family are portrayed in a new book entitled "At the Edge of Harlem," by Edward Wakin, who is consultant on editorial matters to the POST and OPINION. The book recounts the trials and the hopes of an educated middle class Negro couple and their six children. Wakin is assistant professor of Communication Arts at Fordham University.

Solid Front

Of all the Jews who participated in the recent march from Selma to Montgomery, and probably of all those who took part Jews and non-Jews, none can claim the distinction of the Kivie Kaplan family of Boston which had three generations in the demonstration for civil rights. In addition to Mr. Kaplan, a member of the national board of the NAACP, and whose generosity made possible the

Religious Action Center of the Reform Movement in Washington, D.C., his son Edward, and his grandson, Louis Grossman, were in the forefront of the final day's march.

Benny—Jessel Fund

Responding to the recognition given to him by the B'nai B'rith at its recent banquet as part of its celebration of its 120th anniversary, Jack Benny referred to his frequent appearances and many speeches lately by remarking that he is becoming known as "the Jewish George Jessel". Jessel, incidentally,

heads a group of Miami hotel men who have announced plans for a million dollar luxury hotel, named after him, to be erected in Tel Aviv.

first rabbi of Congregation Beth Ahm of Windsor, Conn.

retire in June after 20 years as director of program services of the National Jewish Welfare Board will be honored at a testimonial April 26. . .

Honors

Samuel J. Lefrak, New York builder and philanthropist, recipient of the John F. Kennedy Peace Award of the Long Island Council of the Jewish National Fund. . . The Fred M. Butzel Award of the Jewish Welfare Federation to Nate S. Shapers, chairman of the board of the Cunningham Drug Stores. . . Miriam R. Ephraim who will

Names

Meyer Feldman, White House assistant to President Johnson and the late President Kennedy, will moderate a weekly program called "Point of Decision," over New York's UHF channel 47 beginning Tuesday night April 27. . .

With the Rabbis

Rabbi Leivy Smolar, of Temple Emanuel, Worcester, Mass., has accepted the post of assistant professor of Jewish History and Bible at the Baltimore Hebrew College. . . Rabbi Aaron Gottesman, whose forbears for ten generations on his father's side have been rabbis, is the

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American Friends at the Hebrew University — University House, 11 E. 69th St. NYC 21. YU 8-8400.  
American Red Mogen David (Supporting Israel's Red Cross) 50 W. 57th St. NYC 19. PL 7-1627.  
Anti-Defamation League of B.B. 315 Lexington Ave., N.Y. 16  
Farband Labor Zionist Order 575 6th Ave., NYC 11. YU 9-0300  
The Jewish Agency for Israel  
Horzl Institute  
Zionist Archives Library  
Plaza 2-0600  
Jewish National Fund 42 E. 69th St. NYC 21. TR 9-9300  
Kashruth Supervisors Union 200 Park Ave. South OR 3-0680

Lubavitcher Hdqts. and Merkos L'inyanei Chinuch 770 Eastern Parkway Brooklyn, 13 N.Y. HY 3-9250  
National Community Relations Advisory Council, 55 W. 42nd St. NYC 36, LO 4-3450  
Poole Agudath Israel of America 147 W. 42 St., NYC 36, BR 9-0816  
Religious Zionists of America (Mizrachi-Hapoel Hamizrachi) 200 Park Ave. South, N.Y.C., 3, or 3-8100  
Synagogue Council of America, 235 5th Ave., NYC 16. MU 6-8670  
Union of Orthodox Jewish Congregations of America 84 5th Ave. NYC 11, AL 5-4100  
Zionist Organization of America, 145 E. 32nd St., NYC 16, MU 3-9201

Anyone Know How to Call for a 'Jump Shot' in Hebrew?

# Israel to Develop Basketball as Major Sport

NEW YORK — What are the Hebrew equivalents for the basketball terms, "jump shot" or "pivot"?

The answer is so simple that even the first year student in Hebrew will have no trouble. It is "jump shot" and "pivot".

YEHUDA BIRNSZWEIG, who is just returning to Israel after four months studying coaching methods in the United States, said that many of the basketball terms are the same in Hebrew as in English.

He said that one crucial term "dump shot" is not used in Hebrew, and with a smile explained that it was because "we can't make them," referring to the lack of height of most of the Israeli players.

HOWEVER BIRNSZWEIG is no slouch when it comes to reaching way up there. He is 6'3" all and tips the scales at 225 pounds.

Birnszweig has no illusions about Israeli basketball. He said that he will seek to install the latest coaching techniques in Israel, but explained that "where we must start if we are to make progress" is in the schools. "We have to organize school leagues and district competitions," he said.

BIRNSZWEIG came to the United States last

Nov. 3 at the suggestion of Lafayette basketball coach George Davidson, who spent six months in Israel in 1964. Davidson worked with the Israeli national team, conducted clinics, and was a visiting professor at the Orde Wingate Institute. Birnszweig was Davidson's outstanding pupil in the coaches clinic he conducted. When Davidson returned to the United States he told the United States Committee Sports for Israel about Birnszweig, and the committee sponsored Yehuda's trip to America.

"I spent the first month at Easton, Pa. with Davidson," said Birnszweig, "learning how to conduct pre-season practices. Then I went to Philadelphia and worked with Harry Litwak of Temple, Jack Ramsey of St. Joseph's, John McCloskey of Pennsylvania, Bob Walters of LaSalle, and Harold Reinfield, who coaches one of Philadelphia's largest recreation centers.

"FROM PHILADELPHIA I went up to the Boston area," Birnszweig continued, "and was helped by Irv Olin of Brandeis, Bob Cousy of Boston College, John Barry of MIT and many, many more. What I have learned has filled two large scrapbooks."

Birnszweig, who currently coaches the Hapoel

Tel Aviv club team, came to the United States only two weeks after his marriage. "It was a short honeymoon but it was worth it," he said, "because my wife joined me here in America at the end of January. It's the dream of every player and coach in Israel to come to the United States."

Birnszweig believes his biggest problem at home will be in translating what he has learned to Israeli conditions.

"Most Israeli players hold jobs and can practice only twice a week. Players in the United States practice five times a week. In Israel, we may have only three baskets on a court instead of 10, only four balls instead of 30. We're hampered by a lack of adequate facilities, and, of course, by the fact that we don't have basketball in our school system."

BIRNSZWEIG SAID that despite the handicaps, Israel is making remarkable progress on the court. Its national team won the right to go to Moscow for the final round of the European championships in May. And last year, 6'8" center Tannum Cohen-Mintz, whose mother was once a high-ranking Israeli tennis star, was the first of his nation to be picked for a European All-Star team.

## OBITUARY

### Mrs. Jacobs Succumbs Addressing Report Meet

PHILADELPHIA — Mrs. Antoinette Jacobs, a leader of the Allied Jewish Appeal Women's Division, collapsed and died last week as she was addressing a report luncheon of the organization. She was 75 years old, and had headed many activities of the women's division for the 28 years of its existence.

Surviving are two daughters, two grandchildren and a great-grandchild.

### Mrs. Lewin-Epstein

JERUSALEM — Mrs. Samuel Lewin-Epstein, the first American woman to join the Hadassah Medical Unit which went to Palestine in 1918, is being mourned here. During the War of Liberation she transformed her home into a hospital, even setting bones and performing minor operations when other help was not available. She is survived by her husband, and a son.

### Milton Eisner

SCRANTON — The body of Milton Eisner, who was chairman of the Scranton Israel Bond campaign, was flown to Israel for burial. A well-known local businessman, he was active in all community affairs. He is survived by his wife, who has been chairman of the women's divi-

sion of the bond drive.

### Miriam Rosenthal

DAYTON, O. — This community is mourning the death of Miriam Rosenthal, who at one time was executive director of the United Jewish Council. For ten years she served as director of the United Jewish Appeal until it merged with the Jewish Community Council.

### Judge Milton Wecht

BROOKLYN — Judge Milton M. Wecht, who served as an acting justice on the State Supreme Court, died here at the age of 70. He was a past president of the Williamsburg Jewish Council.

### Dr. Richard Baer

NEW YORK — Dr. Richard Baer, 68, a director of Aufbau, the German-language Jewish newspaper, died here of a heart ailment. He came to the United States in 1945 after serving as physician in an internment camp in southwestern France. He escaped from Germany in 1936. The Portuguese Red Cross awarded him a Distinguished Service Medal for curbing a typhus outbreak.

## Dr. Vermes Takes Digest of the Yiddish Press

### Cecil Roth Post

LONDON — The successor to Dr. Cecil Roth, leading Jewish historian, at Oxford University is a former Catholic priest who said he "does not belong to anything at the moment."

DR. ROTH is now on the faculty of Bar Ilan University in Tel Aviv.

The new Reader in Jewish Studies is Dr. Geza Vermes, who told The Jewish Chronicle in answer to a question on his religious standpoint that he was "Someone who belonged to Judaism without practicing it and who has a great respect for certain teachings in Christianity."

DR. VERMES, who is 40 years old, was lecturer in divinity at Newcastle University for the past 8 years. Both his parents were Jewish and were killed by the Nazis. He holds two degrees from the theological college in Belgium.

## 2 German Sailors Seek to Aton

TEL AVIV — Two German seamen, who left their ship when it reached Israel, have asked for asylum in order to atone for crimes their parents committed against the Jewish people.

## We Make Jews of Jews Who Say They Ain't

By RABBI SAMUEL SILVER

The desire to find Jewishness in great people is chronic among some Jews, especially those in journalism. The classic reductio ad absurdum is the one about Lincoln being Jewish, since his name, so goes the absurdity, was really "Lincohen."



Rabbi Silver

When the late, great jurist Felix Frankfurter was asked what was his religion, he said none; he was the only Supreme Court justice who gave that answer. Frankfurter himself defied, and denied interest in religious Judaism, and forbade a religious funeral, save for the recitation of the Kaddish.

Yet, when he died he was hailed as Jewish, almost against his will. The writers pointed towards his aid to Zionism, forgetful that many non-Jews have been Zionists. The great Einstein also would have little to do with religious Judaism, absolutely vetoing a funeral for himself; yet an Orthodox seminary named a school after him.

Helena Rubenstein was generous to many Jewish causes, but she had nothing to do with religious Judaism; yet she was described as Jewish in all the Yiddish stories about her.

The man that the Jewish newshawks have been after for decades is Charlie Chaplin. For years the story persisted that he was Jewish. That would mean Jewish by birth, for certainly there was nothing Jewish about his life or inclinations. When Chaplin produced his fat autobiography, he said not a word about his possible Jewish origins, to the disappointment of many reporters. Now, finally, Chaplin has thrown a scrap to those who think that the adjective Jewish can be earned through blood or ancestry. According to a yarn relayed by Leib Feinberg, of the Day-Journal, Chaplin told a writer of the Catholic magazine, Ramparts, that he thinks his father, whom he never knew, was of Jewish birth.

The writer is Peter Steffens, son of the great Lincoln Steffens, who is married to an Israeli. Mr. and Mrs. Steffens stopped off to visit the 75-year old Chaplin in Switzerland. When the latter heard that the pair had just come from Israel, he allowed that he would like to visit there some day. And then Chaplin became ruminative and said that he had some indication that his father, who died at 37 when little Charlie was 6, was of French Jewish ancestry. But, he said, it was just a guess.

Steffens reports that Chaplin added an interesting footnote to the story of the movie, "The Dictator." He was told that Hitler, hearing about the movie, had asked to see it, and had apparently become so fascinated by it that he witnessed it, all by himself, on a number of occasions.

Declares Feinberg: "The assertion of Chaplin about his possible Jewish background is the first open statement of its kind. . . for up to now it was impossible to get a clear answer as to whether he was in any way Jewish or not."

Said David Ben-Gurion to Billy Rose: thanks for that (million dollar) art museum you're establishing in our country; but you ought to know that it's located very close to the Arab border. Said Billy Rose to Ben-Gurion: if the Arabs strike, melt down those statues into bullets. Israel is more precious than all that art. . .

This is one of the highlights of an article by Asher Penn in the Forward, recounting an interview with the millimeter millionaire in his palatial apartment in the East 90's of Manhattan. Penn re-

(Continued on next page)

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MAIL

TODAY

# Freedom of the Press

All letters to the editor should be addressed to the National Jewish Post and Opinion, 611 North Park Ave., Indianapolis, Ind., 46204. The letters should be typed and should be concise. Anonymous letters will not be printed. No letters will be returned.

## View by Rabbi Eisendrath On Christian Dogma Disputed

Rabbi Maurice Eisendrath has issued a Passover Message to the Jewish people which merits some examination. He castigates some segments of Jewry who he says have adopted a "dog-in-the-manger" attitude toward the Vatican Council resolution on the Jews and certain other pronouncements of Christian bodies which he considers to exculpate the Jews of deicide. He characterizes that attitude as "a woeful illustration of the failure of many of our brother Jews to recognize the altogether altered world into which we are presently entering."

Rabbi Eisendrath must be aware of a great transformation in the teachings and dogma of Christianity which have not yet reached this part of the country.

I am now looking at a news item in the April 4th Sunday Oklahoman headed "Holy City Ready for Easter Pageant," datelined Lawton, Okla. This item tells about many new improvements worshippers are to view at the world-famed Easter Pageant held annually near Lawton. It tells of new columns and arches of the "Holy City Temple," designed to reflect the Jewish Temple in Jerusalem in the days Jesus was supposed to have lived. Then the article specially mentions three of the scenes that are to be enacted there as follows: "The Meeting of the Pharisees; Cleansing of the Temple of Money Changers; The Plot to Destroy Jesus and Thirty Pieces of Silver."

Now, despite all the resolutions of good will toward the Jews emanating from Christian high places, it appears that the Christian rank and file are still being served the same old diet. They are still taught that the Pharisees (the main stream of

Judaism) were a bunch of hypocrites and vipers who plotted the death of Jesus and that the Jewish Temple was an official business place for usurers and thieves and that the Jew Judas Iscariot betrayed Jesus to the Pharisees for 30 silver coins.

What Rabbi Eisendrath apparently refuses to recognize is that those defamatory teachings about the Jews are based on what the rank and file Christians are still told is "gospel truth," because they are in Christian Holy Writ, and, moreover, that there is no clearly discernible movement on foot to delete them therefrom. That is one reason some Jews, albeit a minority, are skeptical.

Another reason for such skepticism comes from certain predatory statements in the Vatican resolution itself. For instance: "The Church believes that, by His death, Christ reconciled Jews and Gentiles, making both one." And "The Church cannot forget that she received the revelation of the Old Testament from the people with whom God in his mercy concluded the former Covenant". (italics mine).

And "The Church awaits that day, known to God alone, on which 'all people will address the Lord in a single voice and serve Him shoulder to shoulder.'" All of that, and much more, clearly shows that the Catholic Church does not recognize Judaism as a religion of any present validity and that the new "ecumenical spirit" is merely a new tact in the nearly 2000-year quest to convert all Jews to Christianity and make Judaism the fossil religion that the New Testament has proclaimed it to be for the last 1800 years or more.

PHILIP P. BROWN  
Oklahoma City, Okla.

## We Make Jews of Jews Who Say They Ain't

(Continued from Preceding Page)

views the Horatio Alger story of the poor boy whose parents kept moving, often to avoid paying rent, from Henry Street to Cherry Street to Delancey Street in Manhattan, to Flatbush in Brooklyn and then to Washington Heights.

Penn's pen reports how Billy became the world's fastest short-hander, then secretary to Bernard Baruch (to whom he still talks almost daily), then song-writer (500 compositions are his), then impressario, then big money man (Penn thinks he's worth \$50 million).

Then the interviewer asked the \$50 million question: are you happy, living in this enormous place alone? Said 65-year old Billy: "Yes. True, I've been divorced five times (twice he was married to the same woman), but I derived much joy from my marriages, and now I'm totally independent and secure."

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**Reconstructionists In Bad Mood**

**Award to Spellman, Mapai Drive Rapped**

NEW YORK — Evidently in one of its more perverse moods, the Reconstructionist Magazine, has taken a dim view of three recent activities in the Jewish community.

In an editorial, headed, "We Deplore" the publication expressed shock (1) at an appeal for funds from American Jews to aid the political campaign of the Mapai Party in Israel, (2) criticized the presentation of an Humanitarian Award to a Catholic Church dignitary, and (3) challenged the appointment of David G. Salten as the new executive director of the New York Federation of Jewish Philanthropies.

THE APPEAL for funds according to the Reconstructionist, was for the Mapai political cam-

paigned and was signed by Abba Eban, deputy prime minister, and Yehuda Weisman, the campaign director. The Reconstructionist said it was contained in a letter calling on all members of the Labor Zionist movement and "all who have at heart the future of the State of Israel based on the principles of Labor Zionism" to make contributions to help make "this election campaign adequate to meet the needs of the hour."

Turning to the award by the Reform Movement to Cardinal Spellman, the editorial said the "question is not whether Cardinal Spellman deserves an award," but "why a leading religious movement in American Jewry pander(s) to the vulgar tastes of would-be contributors by producing a Roman Catholic Cardinal as the featured speaker at a dinner intended to convey the message of that movement?"

"IF IT IS TRUE," the editorial asks, "that

American Jews are still flattered by the presence of a non-Jew, if it is true that a Jewish cause commends itself only if a non-Jew gives it a mi-she-berakh, should not the spiritual leaders of Reform Jewry strive to change these attitudes rather than cater to them?"

On the appointment of Dr. Salten, the editorial charges that he is "unacquainted with Jewish communal organization, the problems of Jewish fund raising and distribution, the issues that confront Jewish Federations and Welfare Funds."

"MAYBE HE IS bright and can learn fast," the editorial states, "But the question is: why did the New York Federation go out of the field to find an executive director?" Was there nobody who was willing to accept the tremendous salary offered? Was no one in the field capable of coping with the task?"

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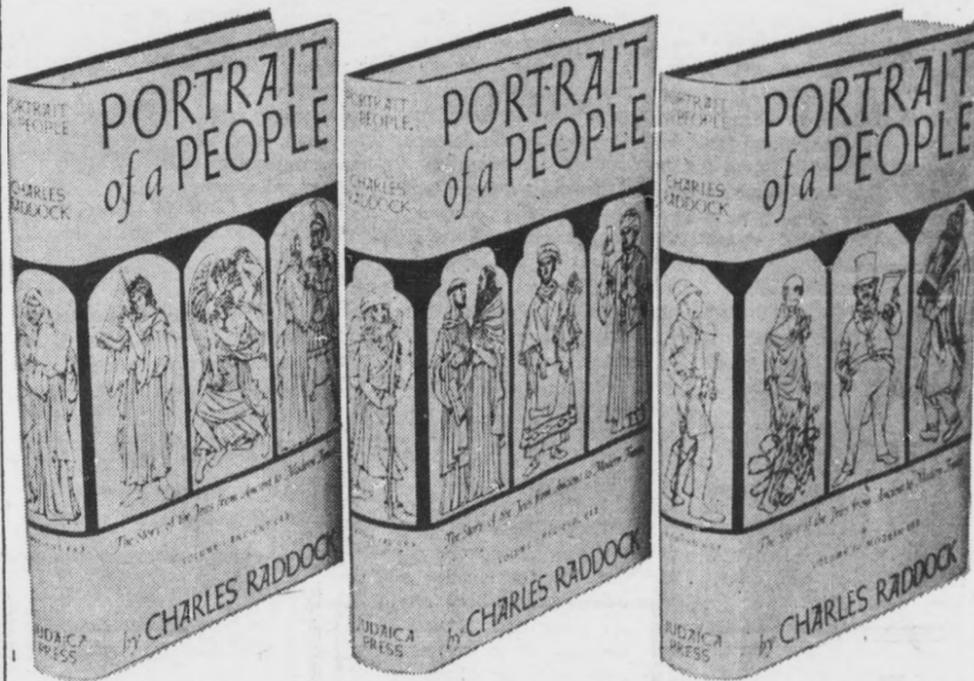
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# Custom of Cup For Elijah Explained

(Continued from Page 10)  
 as a reminder of the clay with which our forefathers were forced to work in Egypt.

**ELIJAH'S CUP** — It is customary to pour a brimming and beautiful cup of wine in honor of Elijah the Prophet, before one begins recitation of "Pour Out Thy Wrath." Opinions as to the reasons for opening the front door of the house while reciting this prayer vary. Some say it is symbolic of our invitation to Elijah to enter the house. The basis of this custom is found in the words of our sages, who said that Israel was to be redeemed in Nissan. In that month both Elijah and the Messiah will come. By thus opening the door, we express our belief in, and expectation of, the coming of the Redeemer. There are others who say that

this custom proclaims this as "the night of watching." Still others opine that the custom refers to the question of whether we should drink a "fifth cup" of wine. Only Elijah can solve this problem, and the door remains open for his solution.

**KARPAS** — A type of vegetable either parsley or celery. One can fulfill the commandment, however, with any vegetable. In the word Karpas there lies a special clue — for if the numerical value of the letters is read in reverse order, we discover the "sixty myriads" of Israelites who were oppressed with heavy and arduous work.

**MATZOH** — Three matzoh are used on Passover eve, because each Sabbath and holiday is marked by a blessing over two breads, while on Passover a third Matzoh is added because of the Afikoman. Rabbi Elijah Gaon, however, did not add the third Matzoh. There are some who give names to the three Matzoh — The top one is called the Priest; the middle one, the Levite; and the bottom Matzoh, the Israelite.

**MATZOH SHEMURAH** — It is a religious duty to eat the "Kezayit matzoh" and the Afikoman from matzoh baked of dough whose wheat has been carefully watched from the time of the harvest. Even stricter are those who fulfill the obligation of eating a kezayit and the afikoman only from those matzoh baked on the afternoon preceding Passover. Some people are accustomed to do this baking in the morning prior to the festival.

**BITTER HERBS** — It is written in the Torah: "With unleavened bread and bitter herbs they shall eat it," which demonstrates that the paschal sacrifice was eaten with matzoh and bitter herbs. The Rabbis,

however, ordained that in our day we should eat the bitter herbs by themselves.

**MNEMONICS OF THE SEDER** — In order to ease the burden of recalling all the details of the Seder, the earlier commentators to the Haggadah compile various rhymes and mnemonic devices. The most popular of these is the "Kadesh Urhatz," which has been attributed to Rabbi Solomon Isaac.

**THE DISH** — It is customary to place the three matzoh, the vegetables, the two cooked foods, the haroset, and the karpas upon one large plate or tray. There are many customs as to proper arrangement of the foods on the dish.

**THE CHILD'S ROLE**

The night of Passover has been designed especially for instruction of the children, as it is written, "And thou shalt tell it to thy son." "And it shall come to pass, when thy children say unto thee."

The reason for this is that Pharaoh's evil designs against Israel began with his decree against the Jewish children: "Every son that is born ye shall cast into the river." When Pharaoh was stricken with leprosy his doctors prescribed as a cure

for his disease that he slaughter a number of Jewish children daily and bathe in their blood.

When an Israelite did not complete his prescribed sum of bricks for the day, the Egyptians would immure his children in the walls of the structures in place of the bricks; moreover they would burn the children in a fiery furnace, for it is written: "But the Lord hath taken you, and brought you forth out of the iron furnace."

And so our Rabbis have expounded the verse "And He saw our afflictions" as denoting the enforced separation of husband and wife under Pharaoh's persecution. The first child who was miraculously saved from death was Moses, for the Eter-

nal saw to it that he was placed in a basket upon the Nile and that Pharaoh's daughter should come upon him at that time, and have pity on him.

Also, when Moses said, "With

(Continued on Next Page)

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# Passover Night Designed for Children

(Continued from Preceding Pg.) our youth. . . with our sons and daughters. . . shall we go, Pharaoh replied to him: "Not so! Only ye, the men, shall go." And he refused to send forth the sons and the daughters. Only after the smiting of the firstborn, did he say: "Arise ye, go ye forth from the midst of my people, yea, also the children of Israel." We see then that the miracle of the smiting of the firstborn was wrought mainly on account of the children.

For these reasons the children are assigned a special place of love and honor on Passover eve; and parched corn and nuts are distributed to them on Passover eve and Passover night, so that they might not fall asleep during the seder, and to guarantee a lively recital of the Four Questions. At the beginning of the seder ritual the youngest son asks the Four Questions and the father answers simply and clearly and explains the departure from Egypt to his children in their own language.

**PESACH QUIZ**

Q. Why is the Sabbath before Pesach called "Shabbos Hago-dol?"

A. When our ancestors left Egypt the 10th of Nissan fell on Saturday. On this day they fulfilled the Divine command

"In the 10th day of this month they shall take to them every man a lamb, according to their father's household." And this was done in spite of the fact that Egyptians considered the lamb as a deity. Thus, the open revolt, "the beginning of the end" occurred on the Sabbath before Pesach. Therefore it is called the "Great" Sabbath.

Q. What is permissible to eat on the day before Pesach?

A. Till about nine in the morning Chometz is still permissible. Thereafter no Chometz must be eaten, Matzoh should not be eaten all that day from Dawn until the Seder.

Q. What is Matzoh Sheinurah? A. Sheinurah means "guarded." The wheat grain set aside for this Matzoh is carefully guarded only after milling.

Q. What is the reason for the custom of some Jews to bake their Matzoh in the afternoon of the day before Pesach?

To commemorate the offering of the Paschal Lamb which took place in the afternoon of the day before Pesach.

Q. Who was the first who baked Matzoh?

A. Lot, Abraham's nephew (Ge. 19:3)

Q. Who asks the Four Questions if there is no boy present at the Seder?

A. If there is a girl, she asks

the Four Questions, if there are no children the wife asks them, if there is no wife, the man himself asks the Four Questions.

Q. When the Temple was in existence there was yet a Fifth question in "Mah-Nishtanah." What was it?

A. "On all other nights we may eat roast, cooked, or broiled meat, but this night only roast?" (The Paschal Lamb had to be eaten only roast).

Q. Before what meal are the hands washed twice instead of the customary once?

A. Before the meal of the Seder.

Q. What is the meaning of sitting "reclining" at the Seder?

A. It is the symbol of freedom. Therefore, a pupil sitting in the presence of his teacher must not recline out of deference to his teacher, because he is not supposed to feel "free" in the presence of his master.

Q. How many cups of wine are there at the Seder?

A. There are five cups altogether; four we must drink, but the fifth is the "Cup of Elijah the Prophet."

Q. Where is the custom of pouring off some wine from the cup for each of the "ten plagues" mentioned authoritatively?

A. Shulchan-aruch, Orach Cham, end of Chapter 473.

Q. When do we say Hallel at night?

A. On the first two nights of Passover.

Q. Who compiled the Haggadah?

A. A great and essential part of the Haggadah is already mentioned in the Mechilta, on weekly portion of Bo, in Shemos. It is known that at the time of the redaction of the Mishnah (about 1700 years ago) the Haggadah already had a fairly fixed form.

Q. When was the first Haggadah printed?

A. The first Haggadah was printed as part of the Siddur (daily prayer book) in the year 5245 (1485) by Soncino (name of the printers).

Q. What Passover is recorded in the Bible as having been celebrated with especial splendor?

A. In the days of King Hezekiah (Chron. 11:30), and Josiah (Chron. 11, 35).

Q. How old was Moses when he came to Pharaoh as the Divine Messenger?

A. Eighty years.

Q. Which tribe was the most numerous, and which was the least, upon the departure of the children of Israel from Egypt?

A. Judah was the most nu-

(Continued on Next Page)

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# Who Was the First Who Baked Matzoh?

(Continued from Preceding Pg.)  
merous one, Levi — the least.

Q. On the seventh day of Passover we read the Shirah (song) which Moses and Israel sang after the miraculous crossing of the Red Sea. What other Shiroth are mentioned in Chumash?

A. The Shirah of the well (Num. 21, 28) and the Shirah of Haazinu (Deut. 32).

Q. What other miraculous

crossing took place similar to the crossing of the Red Sea?

A. The crossing of the Jordan upon entering into the Land of Israel, under the leadership of Joshua (Nissan 10, 2488).

Q. What other "counting" is commanded in the Torah besides "Counting of the Omer?"

A. The counting of the years of the Jubilee: seven seven-year cycles were counted and the 50th year was the Jubilee year. However, this counting was done only during the time of the Holy Temple and by the Beth-Din (court) alone.

Q. What prayer said on Passover is recited only once a year?

A. The prayer of Tal.

ORDER OF THE SEDER

KADESH — The head of the house begins the Seder by reciting the Kiddush or the blessing over the wine.

U-RECHATZ — The hands are washed by pouring water over them from a container. No blessing is said.

KARPAS — The potato is then dipped into salt-water and eaten after the blessing — "Blessed art Thou, O Lord our G-d King of the Universe who createth the fruit of the soil." This again is to show our position as princes and freemen, who in ancient times would usually eat foods that were dipped in prepared sauces or liquids.

YACHATZ — The head of the house takes the middle Matzoh and breaks it into two unequal

parts. The larger part is put away from the "Aphikoman." And the smaller put back between the two Matzohs. The Aphikoman symbolizes the Paschal Lamb and is eaten at the end of the meal.

MAGIO — All those present recite the Haggadah which is a description of our stay in Egypt and G-d's deliverance through many wonders and miracles. At this point the youngest child asks the Four Questions. Here the second cup of wine is drunk making the proper blessing.

RACHATZ — After finishing the first part of the Hagaddah the entire family again wash their hands, but this time the following blessing is said — "Blessed Art Thou, O Lord, our G-d, King of the Universe, who has made us holy with His commandments and has commanded us on the washing of our

hands."

MOTZI MATZOH — Then each person is given a piece of Matzoh which is eaten after the following blessings are made. First, the usual blessing on bread — "Blessed Art Thou O Lord our G-d, King of the Universe who bringeth forth bread from the earth." And the special blessing for Matzoh — "Blessed Art Thou O Lord, King of the Universe who has made us holy with his commandments and commanded us on the eating of the Matzoh."

MOROR — Then everyone takes a piece of bitter herb and dips it into the Charoses (Apple - almond - wine - mixture), making the blessing — "Blessed Art Thou O Lord our G-d, King of the Universe, who made us holy with his commandments

and commanded us on the eating of the Moror." The bitter herb is eaten to remind us how the Egyptians embittered the lives of our ancestors in Egypt. The Charoses also reminds us of the mortar and cement which the Egyptians made our ancestors work.

KORECH — Later the horse-radish is eaten between two

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So Says Rabbi Schneerson

Interfaith Fad Seen Intermarriage Factor

NEW YORK — A stinging attack on dialogues and interfaith movements was delivered by Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe. Replying to a rhetorical question on the subject, the Rebbe charged that "interfaith activities have at best added to the

confusion, and at worst, have been used with missionary zeal by those religious which are committed to proselytizing members of other faiths. THE REVERED HASSIDIC rebbe said that "the alarmingly growing rate of intermarriage

has a variety of underlying causes, but there can be no doubt that one of the factors is the interfaith movement, or 'dialogue' wherein clergymen of one faith are invited to preach from the pulpit of another." He asserted that the dialogue is

a euphemism for interfaith movement.

Rabbi Schneerson explained that the Torah imposes a prohibition on the study of other specially qualified persons."

HE WARNED that people should clearly see the dangers of intermarriage and complete assimilation lurking behind these so-called dialogues."

The rebbe charged that the "brotherhood of mankind" is a positive concept only so long as it is confined to such areas as commerce, philanthropy and various civil and economic aspects of society. . ."

Crossing of Red Sea Is Not the Only One

(Continued from Preceding Pg.) pieces of Matzoh as did our great Rabbi Hillel in the days of the Holy Temple. One does not eat the shoulder bone of the chicken. They stand for the sacrifices and the Paschal Lamb which our ancestors brought before G-d.

SHUCHAN ARUCH — Supper is eaten in a gay and happy spirit.

TZOPHUN — The Aphikoman is then taken out and eaten. It is an old custom that sometimes during the Seder the youngest child hides the Aphikoman. And as the Aphikoman is

essential for the service, the head of the house must promise the child gifts in order to secure its return.

BORECH — The grace after meals is said. Here the third cup of wine is drunk making the proper blessing.

HALLEL — The Hallel consisting of many beautiful Psalms, is recited by everyone. Then the last cup of wine is drunk with its proper blessing.

NIRTZOH — In the days of the sages the telling of the "Liberation from Egypt" would go well into the night. And we are told that those who tell most about the departure from Egypt are most blessed.

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# Rabbi Davis Tells Why He Went to Selma

By RABBI MAURICE DAVIS  
The following is the major portion of the sermon by Rabbi Maurice Davis delivered at "Bring Your Neighbor" Sabbath on March 26.

Last week I announced from this pulpit that I would go to Selma, Alabama, and it was there that I witnessed the results of "Brotherhood Postponed" in a way I never before quite fully comprehended. I should like to talk to you this evening about that trip. It would make the title "Brotherhood Postponed" more accurate than I had planned for it to be. I should like to talk to you this evening about Alabama for

many reasons. First of all I speak in the name of a great many rabbis and ministers and priests, members of whose various religions are present here this evening.

Your ministers, and your priests were there in Alabama. If not your own particular clergyman, his colleagues were. And those that went were not more noble than those who stayed at home. They just were luckier. In the life of a clergyman his first responsibility is to his congregation, and there are many events that should and must take precedence. There are commitments that would have kept anyone of us at home.

I WAS FORTUNATE to have had no such crucial commitments for Sunday, March 21. David Goldstein accompanied me, and we flew to Atlanta on Saturday night. We spent the evening there, and Sunday at 7:00 A.M. we flew to Montgomery. It was a flight filled with clergymen. Rabbis, and ministers, and priests took almost every seat. Seated next to me were Rabbi Wolf Kelman, and Rabbi Abraham Heschel, both of the Conservative movement, the latter a former professor of mine at the Hebrew Union College. At Montgomery we were met by Brant Coopersmith of the American Jewish Committee, and a Negro physician from Birmingham, Dr. Upshaw, who drove us to Selma.

Dr. Upshaw drove very carefully. It is not wise for a Negro to speed on the highways of Alabama. As we approached Selma we saw the Army begin to position itself. Jeeps and trucks

filled with soldiers, hospital units, and communications experts clustered along the way. Arriving in Selma, we headed for Browns Chapel Methodist Church where services would take place. The road leading to the Church was lined with National Guardsmen, recently federalized. As we turned into that road, six of them stepped out in front of our car holding their rifles in a position of readiness. One approached the car, stared in at us, but said never a word. In a very polite and subdued voice Dr. Upshaw asked, "How does one get to that church?" The guardsman turned his back on us, waved a hand to those that blocked the way, and we drove through.

IT WAS 8 O'CLOCK in the morning. Services were scheduled for 11:00 A.M. On the steps of the church and in the streets were a thousand people already waiting. From 8:00 until 11:00

they kept streaming in, with never a pause. Many of the people there were friends of mine from other cities and other states. A holiday mood was in the air. From the stone steps of the church various people went to the microphone, and took turns leading the group in song. They sang such songs as: "Freedom, O freedom, O freedom over me! And before I'll be a slave I'll be buried in my grave, And go home to my Lord, and be free.

We shall overcome. We shall overcome. We shall overcome some day. Deep in my heart I do believe We shall overcome some day!"

There were other songs of less somber rote, such as: "I love Governor Wallace in my heart."

After a while I left with some of my friends to visit the Negro homes in the neighborhood where they had stayed the past few nights. One Rabbi said to me, "You can't buy any food in the Negro neighborhood in Selma. You can't buy, because

(Continued on Next Page)

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# Hospitality of Negroes Housing Rabbis

(Continued from Preceding Pg.)

they give it to you. You can't pay for lodging, because they give it to you." Tiny houses had opened wide in wondrous hospitality.

AN ELDERLY NEGRO lady and her grandchild approached me to say, "In all my life I never dreamed that such a day as this could be!" I talked to a Negro teen-aged girl, and asked her if she planned to march.

She shook her head no. I asked her if she resented our being there. She shook her head no. I asked her if she thought any good would come of this. She said, "Maybe, but after you leave they'll still call me the same names they called me before you came."

We returned to the church, and I noticed that all the Reform Rabbis were wearing yarmelkes. When I questioned this, I was told, "It is our answer to the clerical collar." Clergymen of every denomination, from Roman Catholicism to Unitarianism were wearing clerical collars to show that they were clergymen. Rabbis of all branches of Judaism were wearing yarmelkes.

I TRIED TO GET one, but I could not. I learned later that they sent back for a thousand yarmelkes but all the Civil Rights workers wanted to wear them. Negro children, and

white marchers were all sporting yarmelkes.

The five Rabbis who had been jailed on Friday had held services in prison. When they were released they announced that on Saturday night they would hold a Havdallah service, and were given the use of Browns Chapel. When they arrived there on Saturday night they found 600 people waiting. Negroes and whites, Catholics, Protestants, and Jews were waiting for that religious service which marked the close of the Jewish Sabbath. That is where all the yarmelkes went!

About 10:45 in the morning the Reverend Martin Luther King, and his assistants, Reverend Young and Reverend Abernathy climbed the steps the church. Beyond the steps the entrance to the church was cleared except for dignitaries. Rabbi Raikin of California asked if I would represent the U.A.H.C. When I agreed, two men lifted me up by my arms above the lectern with its many microphones, and literally pulled me up to the platform.

I chatted briefly with Reverend King, and the service began.

IT WAS A DEEPLY moving, deeply religious, and totally non-sectarian service. Rabbi Heschel read from our Bible, a Protestant minister read from the New Testament, and a Catholic Priest offered a beautifully moving prayer. Then Reverend King began again to weave his magic spell. Nothing but the word "magic" can quite describe what it is he does to so many. When King speaks, you are not an audience. You are participants. And when he finished we were ready to march.

Reverend Abernathy announced the order of the march. The several thousand people would march in rows of 8, and the first three rows would be led by men and women chosen by Martin Luther King. He read off the names, and I was thrilled to hear my name called out as one of the leaders.

We twenty four entered the chapel, were given our assignments, and then marched out. On the street we formed three rows of 8, locked our arms together, and started to march. Behind us the thousands began to follow. In front of us the television camera men, the news photographers, and the reporters walked backwards, facing

King, and trying to press in on him. Finally 12 workers locked arms in front of the first row to keep King from getting crushed.

WE CAME TO THE bridge which had marked the terminal point of two previous attempts. On one of those attempts, King had turned his people back at this spot. On the other attempt, the state troopers had ridden into the crowd with clubs, and bullwhips, and tear gas. We paused there a moment, just to remember, and then we moved out on the highway. It was a divided highway, and the North side was reserved for us.

Every few yards a soldier stood with rifle and bayonet. Army cars drove ahead of us and behind us. In the air five helicopters circled endlessly, occasionally swooping down just

(Continued on Next Page)

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# Marchers Pause at Notorious Bridge

(Continued from Preceding Pg.)

above a clump of trees or bushes. Radios and walkie-talkies crackled orders back and forth. State troopers drove by in squad cars, two to a car. One drove, and the other quite ostentatiously took pictures of the marchers. This is an Alabama form of intimidation. I kept remembering that these were the same

state troopers who two weeks earlier had ridden mercilessly into a defenseless mass of people! I marvelled again at the power of the federal government whose presence stood between us and another massacre.

**WE KEPT ON** marching; on my left a Catholic Priest from San Antonio, on my right, a young girl from the staff of Southern Christian Leadership Conference. In the first row were King, Abernathy, and Young, Ralph Bunche, whose doctor had ordered him not to march, Abraham Heschel, whose white flowing beard stood out in contrast, and Deaconess Phyllis Edwards of the Episcopal Diocese of California.

Along the road were groups of people standing. Negroes waved, wept, prayed, and shouted out words of encouragement. There were whites who taunted, jeered, cursed. Other whites just stood with stark amazement at this incredible sight, for which they could find neither rhyme nor reason. On the other side of the divided highway there was a parked car, a

Volkswagen, painted with many signs. Six of us broke rank, and went over to the car. The signs were signs of hatred and of filth, taunting even the death of Reverend Reeb. We stood there taking pictures while those inside glared and cursed.

**DOWN THE ROAD** a bit the scene was repeated. We passed a charming white house, on the lawn of which a kindly matronly white woman sat with her children and her grandchildren. It was the picture one associates with the story-book South. And on the side of her house were signs which read, "Dirty communist clergy go home." and "Integrationist scum stay away!" The contrast was shocking, but the people who marched were merely amused. "Somebody tell he:" one of the marchers said, "We hadn't planned to stop there in the first place."

There had been much singing at the church, but on the highway there was very little. One of the reasons might have been that the rows stretched out in endless array. More significant, however, was that our thoughts had turned inward. Everyone seemed to be asking his neighbor two questions. "What are you thinking?" and "What do you think they're thinking?"

**SOME OF THEM** were dressed as beatniks, some were dressed as day laborers, some were dressed in the vestments of the church, and most were dressed in their Sunday best. A seven year old boy joined my line. I asked him, "What are

you doing?" He said, "Marching." I asked him, "Why are you marching?" He looked up at me and said, "For my freedom."

After about five miles, we took a 10 minute break. I used that time to go back through the crowds for pictures, and then the march continued. At one point I left the march entirely, and stood on the divider strip. I thought to take movies of the entire group as it passed me by. I could not. The film ran out long before the lines did. But standing there almost as if in review, I saw the enormity of it all. I saw friends I hadn't

seen for years. I saw strangers who were no longer strangers.

I saw a group from Hawaii who had travelled 5000 miles just to march. They carried a banner that said, "Hawaii Knows Integration Works!" I saw a man with one leg. His right leg had been amputated at the knee, but he marched

(Continued on Next Page)

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# Scene at Charming White House Told

(Continued from Preceding Pg.) right along with the rest on crutches. I ran back to catch up with my line at the front. Finally after about 13 miles, and about 5½ hours of marching we approached the camp site. The helicopters hovered a few feet above our heads in stationary position. The road was lined with people who cheered and waved, and there were tears in the eyes of many.

ONCE WE STOPPED at the

camp site several things began to occur to me. The first was that I had neither eaten nor drunk anything for more than twelve hours. I had not even sat down once in those twelve hours. My left foot had blistered painfully. And I had experienced a religious exaltation which I had never witnessed before.

An hour later we were in a car headed for Montgomery. Only 300 were permitted to remain. We prayed for their safety, we hoped for the best, and we feared for the worst.

That night instead of returning to Atlanta, I got on a chartered plane to Cincinnati where my father-in-law lay ill in the hospital. I arrived there at midnight, and spent what was left

of that night with him and my mother-in-law. At 7:00 A.M. I flew into Indianapolis.

REPORTERS AND television men interviewed me most of Monday. Monday night my life was threatened. Not in Selma. Not in Montgomery. Not in Atlanta. In Indianapolis. Protective measures had to be taken for my children, and my home. On Tuesday night the phone began to ring at 2:00 A.M. Each time I answered it, I was greeted with silence, until I took the phone off the hook and fell asleep. Some of the mail I have received is filled with unbelievable filth, ugly statements, and — interestingly enough — disclosing knowledge about my life, including my previous pulpit in Lexington, Kentucky.

Some of the letters I have received are beautiful beyond the power of words to describe, and some of the phone calls have been so moving that they brought tears to my eyes.

Brotherhood postponed. Dear friends, brotherhood has been postponed for a very long time. Not by the coldness of the weather, but by the coldness of the heart. The task of religion, your religion and mine, is to practice brotherhood, not talk about it.

PEOPLE KEEP asking me why I decided to go to Alabama. I'm not sure that even now I know the answer. I think I went to Alabama to worship God! I know that that is what I did on U.S. Highway 80, along with 6,000 men and women, boys and girls, each of whom in his own way was doing the same thing. Last night we learned that

(Continued on Next Page)

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# Time to Worship Also With Our Lives

(Continued from Preceding Pg.) one of us had been murdered on that highway. I think all of us died a little bit at the news. This morning the President announced that four members of the Ku Klux Klan had been arrested, and he added these words: "If Klansmen hear my voice today, let it be both an appeal — and a warning — to

get out of the Klan now, and return to a decent society — before it is too late!"

Brotherhood postponed. The time has come, and it has been a long time in coming. The time has come to worship with our lives as with our lips, in the streets as in the sanctuaries. And we who dare to call God, God, must begin to learn the

challenge which that word contains.

"One God over all" has to mean "One brotherhood over

all." And I know a bunch of anonymous people for whom it means precisely that. Brotherhood postponed does not mean brotherhood destroyed. It is for us to see that it never, never does! Amen

## \$45 Million Is Cost Of 1st Stage of Work

(Continued from Page 5) large transit sheds, one mechanized for the export of oranges. The estimated cost of this first stage of the Ashdod development is \$45,000,000, of which nearly half will have to be expended on the breakwater construction.

THE BREAKWATERS will, at this stage of the construction, provide for an annual port capacity of 600,000 tons of dry cargo. However, they will be so designed as to permit ultimate expansion of the capacity of the port to 4,000,000 tons a year. Other stages of the project will include the enlargement of the harbor's secondary breakwater, construction of at least three more docks, and the building of various installations, in-

cluding Navy and Marine wharfs and repair yards, repair piers, a 5,000-ton floating dry dock, and a huge passenger and cargo terminal-wharf.

IN ADDITION, plans call for the construction of parking areas, a modern restaurant, government and administrative buildings, a grain silo, a bunker oil manifold, cold storage space, a railroad terminal and station, and power plants.

This port development project at Ashdod is one of the major economic enterprises to be financed with the aid of Israel Bonds, which provide for the expansion of industry and agriculture, for the development of harbors and highways and for the exploitation of Israel's national resources.

## How To Avoid Paying Bills in 2nd Century

(Continued from Page 4) force to the horses in this race and to their driver, that they shall not be tired and they shall not stumble and they shall run easily and no beast shall beat them and use charm or magic work against them." The second century horse player was instructed to inscribe his sentiment on a tablet, take the tablet "to the hippodrome where you want to win" and bury it there.

The second century debtor determined to avoid paying his bills was given specific advice on how he might succeed with a little trying. He was told to take water from seven wells on the seventh day of the month, pour the water into seven jars and to leave the jars out at night for seven nights. On the seventh night, he was to smash the jars and throw the pieces in every direction. Simultaneously, he was advised to recite a prayer to evil angels. In this prayer, he was to urge the angels to break the bill collector's bones and "smash him so there shall be no cure as there is none for the broken jars."

DR. MARGOLIOTH discounted the theory that the book might have been written by some kind of a second century nut. He called the book, "an important work," written "in deep Hebrew, stylistic Hebrew, wonderful Hebrew."

The Talmudic scholar, though staggered by the revelations in his reconstructed manuscript, is not sorry he performed the scholastic labor. "Now," he said, "we know what the rabbis of that day were up against."

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# Teen Scene

By BRENDA FOX

By now most spring vacation mass migrations have ended as Napteens return to home and matzo, matzo-with-butter, matzo pancakes, fried matzo, etc.

Last week Our Gang traveled to all parts of the continent and even beyond that.

Miles Kauffman, Dave Klapper, Larry Alboher and Gary Fisch soaked up Florida sunshine while Bess Simon and Patti Oc-lander vacationed in



Brenda

the Empire State. Also traveling East was Dinah Vaprin with her destination Boston.

Dayton, Ohioans welcomed Michelle Koplow and Cincinnatians put out the welcome mat for Janie Glasser and Carol Hene. Mason Goodman and Steve Salzman girl-watched in Columbus.

Mim Harris, Marge Bleiden and Joni Fishman visited Chicago to escape our own Windy City. Larry Stern found high winds too close for comfort while on a canoe trip three miles from tornado-torn Kokomo, Indiana.

Bill Julian made the teen scene in Merrie Old England, visiting the heart of Beale-Land. For Mary Cook, Liz Cohen and Alice Zaft, Nassau in the Bahamas was a vacation dream come true. The trio bussted to Florida and then cruised to the beach-bound island.

Temple Teener Larry Baker made a long journey to Ft. Wayne for the Indiana Sub-Regional Conclave and returned victorious as chairman of the sub-region. Congratulations Mr. Chairman!

Other Napteens have recently acquired top leadership positions. Mazel tov! to Leon Fink and Mike Berger, the new president and vice president of the North Central Student Council! Presidential candidates Gary Fisch and Steve Talesnick and vice presidential contenders Mim Harris and Bill Lee had the honor of being nominated by the student body for these top offices. Congratulations to all!

Members of AZA 520 and BBG announce their leaders for 1965-66. New BBG officers are Jonie Winters, president; Diane Logan, vice president; Laura Dorfman, recording secretary; Mar-

lene Levy, corresponding secretary; Gaylene Goren, treasurer; Carol Epstein, reporter; Helene Meshulam, sergeant-at-arms; and Marge Morris and Laurie Stumpf, counselors.

Top Alephs of AZA 520 are Mel Silver, president; Mike Zeckel, vice president; Bernie O'Koon, recording secretary; Jerry Rubinstein corresponding secretary; Myron Eshowsky, treasurer; William Keller, sergeant-at-arms; Jeff Reitter, assistant sergeant-at-arms; Steve Zeiker, reporter; Alvin Katzman, chaplain; and Fred Schwab, pledge master.

AZAs have been flashing big smiles and their new international club pins. Their rush is being planned and Spirit Week-en.1 is scheduled for June 25-27.

For stay-at-homes, the TAC has two interesting vacation programs. On Monday, vacationing college students Barry Glazier, Kathi Krieger and Larry Zuckerman discussed life on the campus for the first of a two-part college night series. Last Tuesday, Gene Chenoweth, director of admissions at Butler University, told what colleges look for in their applicants.

Several Temple Teeners spent vacation days practicing "Peter Pan in OVFTY-land," the skit they presented at the recent IHC Sisterhood luncheon. Heading the cast were director Sue Wagman as Wendy, Steve Rhodes as Peter Pan and Larry Kaplan as Captain Jack. Other cast members were Lesley and Larry Baker, Danny Brause, Lyn Stoner, Jane Glasser, Rhonda Wagman, Howard Schuff and Bruce Beitman.

Congratulations to Bruce Greenberg, winner of a \$25 savings bond from the American Cancer Society. Bruce trained planaria for his entry in the Senior Boys Biological Division of the recent Science Fair.

REMINDER: April 25 is the day of auditions for Stunt Night intermission acts. All teens are encouraged to try out at the Center at 2 p.m. Acts should be no longer than five minutes!

ANOTHER REMINDER: The great USY-Temple Teen dance at Beth-El will be April 24 from 9-12 p.m. It will feature the Chantsmen and Temple clothes are in order. COME ONE, COME ALL!

Best wishes for a very happy birthday to Michelle Koplow, Izzie Cassen, Johnny Lieberman, Roberta Glanzman and Debbie Dorman!

And so, until the next teens are on the scene. . . Bye!



Contract for the purchase of a five-story town house, which will become the Israel Culture House, is signed by (seated, l.) Isaac Stern, president of the American-Israel Cultural Foundation and Harry Waxman; (standing, l.) Raphael Recanati, chairman of the Foundation's Executive Committee and Isidore M. Cohen, a vice-president of the Foundation. At right is the building, designed by Stanford White.

## City Of Hope Donor Event Set

The City of Hope will meet at 8 p.m. April 20 at the Jewish Community Center.

Films of previous donor affairs will be shown.

Plans also will be outlined for the donor dinner dance May 2. Passover refreshments will be served.

The dinner dance will begin

at 6:30 p.m. at Indianapolis Hebrew Congregation.

Chairman Rose Neubauber and co-chairman Edith Dorfman said an outstanding evening has been planned. A show will be presented by members of the auxiliary under the direction of Mr. and Mrs. Aldo Bertorelli with dancing directed by Dick Stewart.

Music for dancing will be by George Nicoloff and his orches-

tra. Advance reservations may be made by contacting the co-chairmen.



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## Senior Citizen

(Continued from First Page)

House, Stern noted that it will be decorated in Israeli character. Various plans and ideas are being considered for the use of the house, including the possibility of establishing a gallery for the sale of Israeli art. It is presently anticipated that the second and third floors will be used by the Foundation for concerts, lectures and other programs related to Israel's cultural life, with the upper two floors being used for offices and conference rooms.

The Foundation plans to move its offices to the new house in the summer, and it is expected that the Israel Culture House will be opened officially late fall.

This turn-of-the-century house was designed by White for William Phelps Stokes. Stokes sold it to Judge William Henry Moore before it was completed. Judge Moore died in 1923 and his widow remained there until she died in 1956 at the age of 90. The building was then purchased by Edward Beneason, a realtor, and was used for a short time as the Japanese Consulate before it was sold to Waxman.

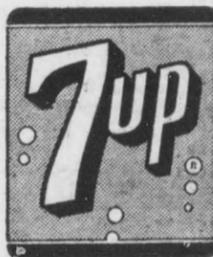
## Hadassah Unit

### Sets Oneg Shabbat

The Henrietta Szold group of Hadassah will hold its Pesach Oneg Shabbat on Saturday, April 24th at 2:30 p.m. at the home of Mrs. Bertha Marx, 3034 N. Delaware St. The guest speaker will be Rabbi Robert Frazin, assistant rabbi of the Indianapolis Hebrew Congregation whose subject will be "Do we Really Know how Passover Began?"

Mrs. Al Samberg will offer a prayer and there will be Passover community singing. All members and friends of Hadassah are cordially invited.

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